

THE KINGS MEDICINE FOR THIS PRESENT yeere 1604. prescribed by the whole colledge of the spirituall physicians, made after the copy of the corporall kings medicine, which was vsed  
*in the city the former yeere.*

GIVEN,

As a NEWYEERS-GIFT, to the honorable city of LONDON, to be taken in this yeere for the soule, as the other was for the bodie.

HERE VNTO are intermixed,  
*First, the wonders of the former yeer, his triumphs,  
two funeralls, two coronations, two preachers.*

Secondlie, LONDONS and ENGLANDS newyeers-gift, to offer vp vnto the Lord for his newyeers-gift, containing King DAVIDS Sacrificing after the ceasing of the pestilence, necessarie to teach vs the duty of our deliuerance The whole collected out of the first book of Chr.ch.21.

Made and written by IAMES GODSKALL, preacher of the worde.

Iohn. 5.14.

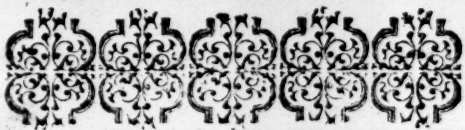
*Behold, thou art made whole: sinne no more, least  
a worse thing come vnto thee.*

H.M.

At London printed for Edward White, at the little Northdoore of Saint Pauls Church,  
at the signe of the gunne.







To the right honorable the  
*Lord Maior of the most re-*

*owned City of London, and to the*  
*right worshipfull the Sheriffes, and Al-*  
*dermen their Beethren, I. G. wisheth*

*all graces to be multiplied from the Lord,*  
*by the holy spirit, both for the gouern-*  
*ment of his people, and for their*  
*euerlasting saluation, through*  
*Iesus Christ.*



*HE almightie God ( right*  
*honourable and worshipfull )*  
*bath deaite the former yeere*  
*with your city and suburbes, as*  
*Kings and Princes in the be-*  
*sieging and taking in of towns:*  
*first they invade the suburbes,*  
*and liberties; where they destroy, pull downe, and*  
*set on fire: Secondlie they come before the walles*  
*and gates of the city, which ( if the inhabitauntes*  
*bee not able to resiste ) they presentlie take in,*  
*sound the allarum, blowe the trumpets, strike*  
*the drumme, and destroy both yong and old. which*  
*causeth sighs, lamentations, weeping and how-*  
*ling: So likewise the Monarche of the world, the*

*A 3*

*Lord*

## THE EPISTLE

Lord of hosts, hauing put on his helmet & cloake  
 of reuēge Es. 59. 17. & taken one of the weapons of  
 his wrath, (of which in his armory of iustice hee  
 hath great store) hath first by his destroying Angel  
 taken in your suburbs, freedoms & liberties, there  
 he hath kindled their houses with the fire of the  
 plague, & made whole families desolate, hee hath  
 shot off his arrow that flieth by day, & set the pesti-  
 lence that walketh in the darkenesse, & destroyeth  
 at noon day, thousandes and ten thousandes haue  
 fallen before him, Psal. 9. 6. 7. hee hath made ma-  
 nie to fall, and one fel vpon another, as the Prophet  
 speaketh Ier. 46. 16. So that they haue first tasted  
 the cup of gods wrath. Secondly he is come before  
 your gates, takē thē in, & to speak with the psalmist  
 he hath whet his sword, bēt his bowe, made it rea-  
 dy, & ordayned his arrowes for thē that persecute  
 him. His angel hath kindled the flying fire among  
 your citizēs, it hath entred into their houses, & re-  
 mained in the mids of thē La. 5. 4. The allarū hath  
 bin giuen, witnesse the cōtinuall allarum of bels, the  
 trūpets of Iehouah, which haue sōunded in your eares  
 so that your citizens haue also bin set as a mark for  
 the arrows of his beaueſty displeasure to be spent at.  
 O the widdows & desolate orphās! O the sighs, tears  
 & lamentatiōs of old & yong rich & poor, yet cōti-  
 nuing for the miseries of the former yeer? To what  
 shal we ascribe the cause of our weaknesse, that the  
 bars of our gates, & we also, haue not bē able to keep  
 out the destroyer? And to vse the prophets words,

why

# DEDICATORIE.

why haue our valiant men been put backe, and Jerem. 46. 3.  
 could not stand? Two things, R. H. make the  
 inhabitants not able to resist: first, the force of  
 the enemy without, and lacke of weapons within  
 to repell the enemy. Secondly, treason or traitors  
 within the city, which reder it vp. The first, they  
 are able often couragiously to withstand, as ex-  
 perience of greene memorie, in that admirable  
 besieging of Ostende, admired of all the nati-  
 ons of the world, doth testify: but the second ve-  
 ry seldom, of which the Low-countries haue had  
 often wofull experience. Both of these forena-  
 med haue made vs unable to keepe out of our  
 city, the Lorde of hostes, his slaying angell, and  
 his flying arrowes, First the default and want of  
 spirituall weapons, and of that armor of prooffe,  
 described in the 6. to the Ephesians, our heades  
 being not couered with the helmet of saluation,  
 our harts with the brestplate of righteousness,  
 our loyns with the girdle of verity, our feet with  
 the gospel of peace, our hands hauing not the  
 sword of the spirit, and the buckler of faith: the  
 which weapons, our long peace & prosperitie,  
 had made vs to cast aside as carelesse soldiers,  
 and to take the armour of sathan, the helme of  
 mistrust, the brestplate of inuery, the girdle of  
 falshood, the shooes of discord, the shield of infide-  
 lity, the sword of the flesh, the darts of Atheisme,  
 epicurisme, unmercifulnesse, pride and glorio-

I.

2.

I.

The armour  
 of Sathan.

## THE EPISTLE

2. Cor 7 4-

Four sorts of  
traitors haue  
rendred vp  
the city.

my. The second cause of our weakenesse, hath  
beene treason within; the traitors and rebelles  
within our walles, which haue rendred vp the  
city vnto the Lord of hostes. Perhaps you will  
object the Apostles saying vnto me, that, I vse  
great boldnesse of speech toward you. Be not  
offended beloued, I meane our manifold sinnes  
and iniquities, which are, as an auncient father  
tearmeth them, traitors within vs, which ren-  
der vp the castle and fortresse. This is the na-  
ture of sinne, it maketh vs soldiers, rebels, and  
to vse the words of the holy ghost, fighters a-  
gainst God Act, 5. 39; Sathan beeing the cap-  
taine, our flesh the lieftenant, our pride the  
standart and flourishing ensigne, our lying  
tongues the trumpets, our blasphemies the pikes  
wherewith we do as it were pearce him through,  
our dissensions the drum to giue the allarum,  
and our damnable oathes and swearings, the  
horses wherewith wee doe as it were tread and  
trample vnder feet the sacred name of the im-  
mortall god. But, to particularize, foure sorts of  
traitors and rebelles wee haue had amongst vs,  
which haue betrayed vs, and rendred vp the ci-  
ty. First, traitors against the maiesty of god the  
king of heauen, our blasphemies, Atheismes,  
curings, idolatries, damnable swearings, our  
contemning of his heauenly proclamation, and  
of his spirituall beraulds, Thus sathan, as an  
old

# DEDICATORY.

old Seba, had blowen the trumpet and many  
entising blasts, & had caried vs away from our  
true allegiance to Christ Iesus our king. These  
kinds of sins, although they are committed be-  
neath upon the earth, yet they reach as high as  
heauen, and therefore may be compared vnto the  
Pioners or underminers, who although they are  
busie vnder the earth about the foundation, yet  
their purpose and intent is aboue, to cast downe  
the high wals, towres and fortresses. Secondlie,  
traitors against our neighbors, our murthers, a-  
dulteries, our thefts, robberies, fraudes and op-  
pressions of the poore, our false witnesses against  
the innocent, our slauanders and deprining of the  
good name and fame of our breithren. Thirdly,  
traitors against our owne persons, as our  
whoredomes traitors against our chastity, drun-  
kenesse against our health, pride against our  
humilitie, and prodigalitie against our sub-  
stance, Fourthlie some against the prince, Ab-  
ners, Asabels, Isbobeths, Seminaries and  
Iesuites, repining at his felicitie, traitors, (to  
inuert the words of AVGVSTIN against the  
Donatistes) conuicti non conficti by conuicti-  
on, not by confiction, locusts, come from the bot-  
tomlesse pit of hell, spued forth from the sea of  
Rome and Rhemes in heapes, into the land, who  
would rather haue a Reboam then a Salomon;  
and therefore a vermin, being come out of the  
high

1.

2.

3.

4.  
2. Sa. 2.

## THE EPISTLE

Ysa. 52.

2. Sam. 10.

high Oke tree of Rome, seeke to destroy  
the green Olive tree in the house of the Lord.  
And haue not some home-bredde enemies  
blowne the trumpet of Seba; saying, we haue  
no part of Dauid, nor inheritance in the  
sonne of Ishai? to whome may be saide that  
which Wisdome speaketh to her sonne, Pro.  
31.1, What my sonne, the sonne of my wombe!  
and yet they haue risen against their mo-  
ther that did beare them, and gaue them  
suck.

These foure kinds of traitors haue betray-  
ed us, and made vs unable to resist the King  
of Heauen; & as they haue prouoked the Lord  
against vs, so haue they also made the Lords  
Angels & the elements our enemies. As it hath  
beene with the father, so hath it beene with the  
sonnes; as it hath beene with the King, so  
hath it been with the subiectes. For, a King be-  
ing offended, his seruants are ready to bee exe-  
cutors of his anger and displeasure. O the ad-  
mirable force of sinne, that whereas nothing is  
able to break the hedge of the Lords vineyard,  
the Lyon, nor the wilde Bore, yet our sins are a-  
ble to make a breach: & as one speaketh; The  
Lord is a strong Sampson: but yet our sins, are  
as a razor, by which we take away, as it were,  
his strength, and by which wee doe, as it were,  
shaueth the heade of that great Sampson our  
Indge

## D E D I C A T O R Y.

*Judge and defender, that he cannot, or rather will not helpe vs. I haue shewed you then (right Honourable) the causes of our impotencie: giue mee leaue also to signifie to you the meanes, how to escape, against the future, the brunt of such a iudgement and heauie assault; beholde in this newe years gift, out of the armory of King Dauid, I discover the right armour of prooffe, wherewith wee shall bee able to keepe out another tyme the destroyer; namely, King Dauids repentance, a tree branching it selfe, into these fruites, the knowledge of his sinne, desire of remission, accompanied with faith, humble confession, prayer, sacrificing, prostrating of himselfe in sackloth with the Elders of the people. No other target or sward, no other gate to shut out the destroyer then this. These are mans, or rather the Christians weapons. God hath giuen to euery liuing creature his weapon to defend himselfe and to resist; to the Bee his sting, to the Bull his hornes, to the Cocke his spurres, to the Horse his heeles, to the Beare, his pawes, to the Elephant his snout, to the Lyon his teeth, to the Fish his finnes: but to man or a Christian, hee hath giuen one more forcible then all the rest, repentance and prayer, fit weapons to resist and to keepe out the slaying Angell, and the Lords armie.*

*Now*

## THE EPISTLE

Now, that wee might be skilfull in the handling of them, this Treatise setteth, before our eyes, DAVID, a skilfull capitaine. Esteem not (Right Honourable and Worshipfull) that it cometh too late, & out of time: for as after the taking in of cities, there is a pourtrature and Mappe drawne of the siege and taking in, and of the manner thereof, with a description of the traitors which haue betrayed it, or of the cause of their weaknesse and inability to resist, and that for the instruction of others, that therein they might learne, where to amende the fault, and the meanes how to keepe out another time the enemy: So likewise, after the besieging and taking in of your honourable citie, by the Lord of Hostes and his Angell, beholde, I haue made a pourtrature, and drawne a Mappe of the manner of the causes of our weaknesse, of the traitours which haue betrayed it, to shewe hereby the meanes to stoppe the breach, and the way to resist, if he returne againe the next sommer, or any other time. For although, now in the winter season, our enemy the pestilence ceaseth to annoy us, yet he may perhaps the next spring returne, if we take not heed. For, the plague is like unto Kings and Princes in the besieging of cities: in the winter season, they commonly retyre, the coldnesse of the winter suffering them not to continue;



## DEDICATORY.

tinue; but when the Sommer appeareth, be-  
 holde they are in armes, and come before  
 the citie, destroying, burning, and shooting.  
 In the same manner, the Plague which ceased  
 in the winter, returneth often in the sommer.  
 And therefore let vs not become carelesse  
 Soldiers. Great hath beene the diligence  
 (by the commandement of our wise and gra-  
 tious Prince) of the Spirituall Captaines in  
 your citie, to traine up the Lords Soldiers,  
 and to teach them to handle these weapons;  
 paise-worthy haue beene the weekly mu-  
 strings in the Lords fielde, I meane, your  
 weekly fastings in the congregation through  
 the whole citie; wee haue experience of suc-  
 cesse, for wee haue overcome the invincible  
 Lord, and caused him to retire. But let  
 vs not therefore giue our selues to security,  
 and lay aside these weapons: but rather, as  
 the citizens who are in doubt of the enemies  
 returning, let vs continually watch and pray,  
 Luk. 21. that if hee returne, wee bee not  
 unprouided: let vs not tarry to take them,  
 untill the Lord enter the citie, as wee haue  
 done, least wee smart for it againe. Alexan-  
 der the great, being readie to giue an assault,  
 saue one of his Souldiers then first to take his  
 buckler in hand, and viewing it to try if it  
 were strong enough: for which negligence hee  
 dis-

## THE EPISTLE

displaced him, and punished him; let vs also take heede, that wee suffer not a iust punishment for our procrastination and delay. To auoide the same, (because the prints or markes of gods correcting hand are yet to bee seene, and the noyse of the mournings and gronings of manie, doe yet sowe in our eares) giue  
 Good counsel mee leaue ( Right Honourable and worship-  
 for the citie. full) to giue vnto you, and to the whole ci-

- I tie, a twofolde counsell. First, keepe in your citie this yeare, yea continuallie, spirituall gar-  
 rison, haue the armourie of Dauid, exercise your selues in the handling of these spirituall weapons.
- 2 Secondly, let your citie bee wal-  
 led with mercie, iudgement, trueth, sobrie-  
 tie, humilitie and sanctimonie: and so it will  
 bee stronger, then if it had walles of braſſe  
 and Iron, and will bee able to keepe out the  
 iudgement of G O D in the highest strength  
 therof. To drave towards a conelusion, accept  
 this little unworthy Treatise ( Right Honora-  
 ble and Right Worshipful). I offer it vnto you  
 this first day of the yeare, for a newe yeares  
 gift, with the name of the (Kings Medicine)  
 which, the Treatise following will lay open  
 vnto you. It was a medicine vsed by King  
 Dauid, and the Elders of the people, and  
 therefore beeing a kingly medicine, is not un-  
 fit to bee dedicated vnto your Honour, a Kings  
 Lieute-

## DEDICATORY.

*Lieutenant, and also to you (Right VVorship-  
ful) the Elders of the people. The Lord grant,  
that with the 24. Elders, yee may fall downe  
before the throne of GOD, and giue all  
praise, glorie, wisdom, thanks, honour,  
power and might, unto GOD,*

*Reuel. 4. 10.*

*for evermore,*

*Amen.*

Your Honors and Worships to com-  
maund, and to vse, in the Lord,

JAMES GODSKALL  
the younger.







# THE KINGS ME- *dicine of the former yeere, a-* gainst the Plague of the bodie.

## *The first part.*



**T**ake *Sage* of vertue, *Rue* (other- The ingredi-  
wise called *Hearb-grace*) *Elder-* ents.  
*leaves*, *Red bramble leaues*, and  
*Worme-wood*, of each of them  
a good handfull, stampe them  
all together, and then straine  
them through a fine linnen cloth: and put to  
the iuyce a quart of perfect good White wine,  
and a good quantitie of white wine Vinegar:  
mingle them altogether, & put thereto a quar-  
ter of an ounce of White *Ginger*, beaten to small  
powder: vse to drinke this Medicine every  
morning fasting (for the space of nine daies to-  
gether) the quantitie of a spooneful at a time, and  
this will (by Gods helpe) preserue you for the  
space of a whole yeere.

B THE



THE  
*KINGS MEDI-*  
 cine for this present yeere,  
 against the Plague of the  
*soule and the effect*  
 thereof.

The ingredi-  
 ents,



Ake the hearbe of vertue, (the  
 doing of good. *Psal.* 34. 14, and  
 the hearbe of patience (other-  
 wise called a waiting vpon the  
 Lorde. *Psal.* 37. 7.) wherewith  
 possesse your soules. *Luc.* 21. 19

In steede of Hearb-grace, take another, called  
*Christs grace*: and in the place of Elder-leaues,  
*Elders examples*, following and imitating the El-  
 ders of Israel. *1. Chro.* 21. prostrating your selues  
 before the Maiestie of God. Let not two things  
 be the ingredients of this Spirituall Kings me-  
 dicine, which are in the corporall, *the Bramble &*  
 the

*against the Plague.*

the *Wormewood*. Leauē out the proude bramble,  
and his leauēs, for he would exalt himselfe a-  
boue the other trees. *Iudg. 9. 15.* Secondly, leauē  
out also the bitter worme-wood of hate, anger,  
and enuy: and according to the counsell of God  
(the best Physitian) *den. 29. 18*: Let there not be  
among you any roote of bitternes and worme-  
wood. In steede of these two, take the humble  
Fig-tree and his leauēs, who would not exalt  
himselfe aboue others. *Iudg. 9. 11.* Mingle here-  
in the broad Fig-leauēs of lowlinesse, humbling  
your selues vnder the mightie hand of God. *1. Pet. 5. 6.*  
couering your good workes (as the Fig-tree his sweete fruite)  
with the broad leauēs of humilitie. Take of each of these a good quan-  
tity, and be abundant in good workes, and in  
the work of the Lord (as the Apostle speaketh)  
being filled with all fulnesse of God. *Ephe. 3. 9.*  
Straine these through the fine Strainer of vp-  
rightness and integritie, walking vp-rightly *Psal. 15.*  
Auoyding al hypocrisie, and laying aside all  
guile and dissimulation. *1. Pet. 2. 1.* In steede of  
white Ginger, put thereunto, the hot ginger of  
loue towards God and thy neighbour: let it be  
white and pure, louing without dissimulation.  
*Rom. 12. verse 9.* Further, hote and feruent:  
Aboue all things, hauing feruent loue among  
you *1. Pet. 4. vers. 8.* Breake with the stamper  
of obedience and humilitie, the hardnesse of  
thy heart: Let it smite thee as **DAVIDS** did,

### *The Kings Medicine*

make as it were a small powder of it through humilitie: and if to day thou hearest the voice of the Lord, harden not thy heart. *Heb. 3.* In steede of white Wine, put to the juice of these: The perfect white and pure wine, that is, the blood of Iesus Christ, and the tower Vinegar, of his death and passion: For, onely by the vertue of this, the medicine must operate. Vse to take in this medicine euery daie fasting: sometime outwardlie and corporally (when in publique calamitie it is appointed by the superiour power, to renouue a present judgement) but alwaies inwardly & Spiritually, loosing the bandes of wickednes, taking off the heauy burthens, letting the oppressed goe free: couering the naked, dealing thy bread to the hungrie, *Esa. 58.* vse this (I say) not for the space of nine daies together, but the whole yeere, yea, all the daies of thy life. So continuing in the Lord. *Phil. 4. 1,* and beeing not wearie of well doing. *2. Thess. 3, 13.* And this wil (by Gods helpe) preserue you from the Plague of the soule, and the infection of this world. I say, not a whole yeere; but all thy life time, till against the future resurrection, both with bodie and soule, thou maiest liue eternally.

( \* \* )

THE





## THE KINGS BO- dily Medicine after infection.

### The second part.



If it fortune, that one be  
strickē with the Plague  
before hee haue taken  
the former medicine:  
then take the things re-  
hearsed, and put there-  
to a spoone-ful of *Zerony*  
water, and as much  
*Scabious* water, and a

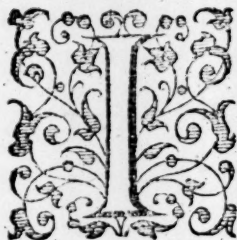
prettie quantitie of fine Treacle: and temper  
them well together, and let the patient vse to  
drinke it often, and it will expell the veneme or  
poyson forthwith. But if the Botch do happen  
to appeare, then take a good quantitie of *Elac*  
leaues, red *Bramble* leaues, and *Mustard* seede:  
stampe them well together, and make a play-  
ster thereof: apply it to the sore, and it wil draw  
foorth all the veneme and corruption.

B 3.

THE

# THE SECOND

*part of the Spiritual medicine.*



Fit fortune, that thou art stricken with the Plague, before thou hast taken in the former Kings medicine of repentance, then take the things afore rehearsed: and least in thy affliction thou waxe impatient: put thereunto, not the balme of Gilead. *Jer.* 46. 11. But the Spirituall Triacle and Mithridate of the consideration of Gods will and providence. *Psal.* 39. 9. opening not thy mouth because he doeth it: and holding that nothing can happen vnto thee, without his appoyntment. Further, that thou shouldest not distrust or dispaire of the remission of thy sinnes, of the health of thy soule. and of the goodnesse and power of God the Physitian. In steede of *Betony* water, put there-unto, a good quantitie of that *Aqua benedicta*, of that blessed *Water of Gods mercie*, praying with *DAVID*, take away, O Lord the trespasse of thy seruant. *2. Sam.* 24. 10. and wash me that I may be whiter then snow. *Psal.* 51. This will coole the heate of thy conscience, and comfort thy wearie bones. Adde as much of the *Water of life*. *Iohn* 4. 10. which is powred into our hearts

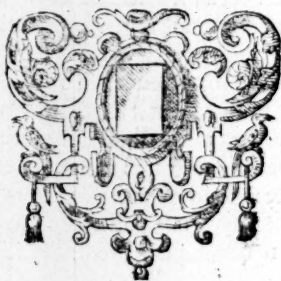
*against the Plague.*

hearts by the holy Ghost, vnto euerlasting life. Fetch it by prayer, of Christ the Phisitian and Doctor of our soules: for hee doeth giue it to quench our thirst. *Ioh. 4. 14.* Put hereunto thy *Baptisme water*, representing the blood of Christ Iesus: It is one of the three witnesses. *1. Iohn. 5.* alluring thee of the remission of thy sinnes. Leauē out *Scabious water*: I meane, that Scabbie Holie-water, with the Bulles and Indulgences of the Antichrist: for it will make thee to get scabbes and sores in thy soule, and be vnto thee, not the water of life, but the water of death. Adde also a good quantitie of that comfortable *Triacle of hope*, with the consideration of the future glorie: being sure that thy redeemer liueth, and that thou shalt see him with thine eyes. *Ioh. 19. 25.* Mingle and temper thus well together, this patience, faith, confidence and hope: and let the patient that is infected with either of them both, vse to drinke this Kings medicine often: let all his life, in health, or in sickness, be a continuall repentance and meditation of these things, and it will expell the venome of his sinne, of impatience, distrustfulnesse, and immoderate feare. But if the filthy botch of impatience, distrustfulnesse and immoderate feare doe happen to appeare: then, insteede of *Elder* leaues, take a good quantity of elders' examples: the faith of *ABRAHAM*, patience of *Iob*, the hope of *DAVID*, & take my brethren the Prophets

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for an example of patience in suffering aduersitie. *1am. 5. 10* .Further, take also the Mustard-seede of Gods word. *Math, 13. 31*. with the excellent commandements, admonitions, promises and comforts contained therein : mingle these together, consider vpon them, make a plaister of them, apply it to thy sore, it will draw forth the venome & corruption of impatience, distrustfulnesse, and immoderate feare. The *Mustard-seede*, as *PLINIVS* doeth witnesse, is both *purgativum* & *curativum*, it purgeth the bodie of euill humours, and cureth the venomous byting of a Serpent : Euen so the Spirituall Mustard-seede of the Word, purgeth and voydeth the euill humours of the soule, and healeth the venomous byting of that old Serpent the Deuill.

THE



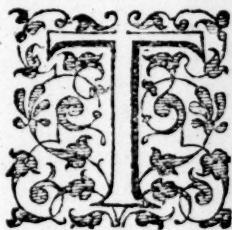


THE  
**KINGS MEDICINE**  
for this present yeere:

*Collected out of the 2. booke of Sam.*

*Chap. 24. and out of the first of the*

*Chron. Chap. 21.*



That which the Apostles in the beginning of their Epistles, haue wished vnto the Saints of God; the same in the beginning of the yeere, I wish vnto you beloued of LONDON, for a New-yeeres-gift. *Grace*

*be with you and peace from God our Father, and from the Lord Iesus Christ. Let vs, beloued, beginne this present yeere, with that excellent Prayer of MOSES. Teach vs, O Lord to number our daies that we may apply our hearts to wisdom.* That which is reported of the DOLPHINES (in the enrie of this yeere) may put vs  
in

*Psal. 90.*

*The Kings Medicine*

Dan. 9.

in minde of the state of the former yeere: they play most in the Sea, when a tempest is neereſt: And haue not we the former yeere, in the Sea of this world, beene most playing, reioycing, triumphing, erecting our Arches, and some of the workes like BABELL, when the tempest of the Pestilence was neereſt, and when we least expected it? the suddaine alteration which ensued, preacheth it to the whole Land. And as the Lord hath bestowed the former yeere vpon this Kingdome, the greatest benefite which the euer receiued: so hath he also in the same yeere, sent the greatest Pestilence in our memorie, which the euer felt: And note this with me, that as the Prophet DANIEL, in the first yeere of the reigne of King DARIVS, who was made King ouer the Realme of the Caldeans, vnderſtoode the desolation of Ierusalem, the royall Mother-citie of Iewrie: which moued him to turne his face vnto the Lord by Prayer and supplications, with fasting and sack-cloth: So likewise, euen in the first yeere of the reigne of King JAMES, who was made King ouer the Realme of England: We vnderstood, and also saw the desolations of the English Ierusalem, the Mother-citie, and imperiall Chamber of this kingdome, which mooued vs with DANIEL, to turne our faces vnto the Lord, with prayer and fasting, which is the best Phisick to cure the Plague of the soule, with the effect thereof,  
the

*against the Plague.*

the Plague of the body. The Physitions against the bodily Plague, haue prescribed a certaine remedie, called, **THE KINGS MEDICINE**, so tearmed, because a king of England vsed it in the time of Plague. This hath bene the medicine of the old yeere, great hath bene your diligence (beloued of **LONDON**) to follow this prescription, and being ayded by nature and experience, some of you haue taken in this Kings medicine, to preuent the Plague: others, being alreadie preuented by the sicknesse, haue taken it in, to expell the venome, and to be deliuered from that secrete euill and noysome Pestilence: with what successe, your selues haue had experience.

The olde yeere being past, giue mee leaue to prescribe another Kings medicine, fit for the New yeere: so called, because a king of Israell vsed it, with the Elders of the people. It is a medicine against the Plague of the soule, fit for all times. If **PLATO** could say, that the life of a Philosopher, ought to be a continual meditation of death: how much the better may we christians saie, that the life of a Christian ought to be a continuall repentance? Although the Plague of the bodie bee ceased, yet it is to bee feared, that the Plague of the soule doeth yet raigne and continue in manie places, both in the Citie and suburbes, & therefore as you haue bene diligent the old yeere to take in the kings medi-

**Repentance.**

### *The Kings Medicine*

medicine for the body : so bee not negligent this New-yeere, to take in the Kings medicine for the soule. It is a medicine which wil cost nothing, and as fitte for the poore, as for the rich. The Phisitions deuide their whole practise in two generall partes, in *πρὸν λήκτισιν* preuenting Physicke, and *θεραπεύτικην* recouering Physicke, according to this rule: The bodily kings medicine vsed the former yeere, doth consist of two parts. as it may be seene in the medicine it selfe, which I haue annexed to this Treatise. The first, is for them that are not yet infected, to preuent it. The second is, for the infected, to remooue it. The same medicine for both, but with an addition. So likewise, the Spiritual kings medicine, which I purpose to describe, consisteth of these two parts: It is a preuenting and a recouering Physicke, necessary to preuent future calamities, and to recouer the health of the soule. All this hitherto spoken, premitted as a Preface, before we proceed: let vs set some order in this our discourse, and draw the scattered branches home to their roote, I will vse the methode that Phisitions doe vse in their practise of Physicke, shewing vnto you the cause of the sickness, the medicine to heale it, and the operation of the medicine. And this is the methode which the Holy Ghost himselfe, that wise Physition doeth follow in these two Chapters prefixed, which I haue taken to be my text, and the subiect



*against the Plague.*

iect of this discourse.

The words doe empty themselves into these **A diuision of the whole discourse.**  
four particular:

The first, containeth *The Kings sicknesse*, the Plague of the soule, D A V I D s sinne, consisting in the numbring of the people. *verse 1. 2. 3. 4* 5. which I may call, *the Kings euill.*

The second, the effect, operation, and misery of the kings sicknesse, the Plague of the bodie, *verse. 14. 15. 16.* with the outwarde cause of it. The prouidence & decree of Iehouah: Secondly the inward cause, the sinne of D A V I D.

The third, containeth *the Kings medicine* it selfe, to cure both these diseases, and this twofolde Plague, D A V I D s repentance. *verse 10. and 17. 1. Chron. 21. verse 8. 16. 17.*

The fourth, the operation of the Kings medicine. *verse 25* and the Lord was appealed toward the Land. And *1. Chron. 21. verse 26. 27.* with the action and behauiour of D A V I D, after his recouery, by the vertue of that medicine, *his sacrificing. 1. Chron. 21. verse 28.*

*The first part, containing the Kings sicknes with a description of the Plague of the soule.*

**T**He Kings sicknesse, is the Plague of the **1. Part**  
soule: In which, the learned Physition, God the Holy Ghost, describeth two things. First, the disease it self: secondly, the counsaile of  
**IOAB**

### The Kings Medicine

IOAB (as a Phyfition) fhewing vnto the King the meanes to preuent the increafing of this fpirituall infection. *1. Chro. 21. verf. 3.* In the Kings difeafe, foure things are to be obferued: Firft, the perfon infected (**D A V I D** the King) Secondly, the ayre infecting him, or the meanes by which hee got the infection. *1. Chro. 21. verfe 1.* (Satan) with the confideration of the time when he got it: Thirdly, the difeafe it felfe, the Plague of the foule, with the peftilentiall Carbuncles, & deuils tokens, by which this infection did manifefit it felfe. *ver 1.* (the numbring of the people) Fourthly the time how long this infection remained in **D A V I D**s foule before it was difcouered, and felt by **D A V I D**, (nine moneths long) Heere is a large field to enter in, but I purpofe not to amplifie the two firft parts, this New yeere inuiting me to the defcription of the Kings medicine: I will onely trip ouer them, & as the Poet fpeaketh, *tantum summa fequar fastigia rerum.* I will onely poynt at the, leauing the amplification of the to the meditations of the Reader. The perfon infected is **D A V I D**, who may be confidered two manner of waies. Firft, as a publicke perfon, a King: fecondly as a priuate perfon, **D A V I D**: a holy, a righteous man, a fweet finger of Iſrael, a man after Gods one heart. As he is confidered as a king, therein we behold, that credit, countenance, prioritie of place, and the greatnes of the perfon excepteth him not from the infection

2. Sam.  
24. 8.

I  
The perfon  
infected co-  
fidered,  
I  
As a pub-  
like perfon.

Doctrine

on

*against the Plague.*

on of sin, but rather maketh him subject to this kinde of Plague: for as they are most subiect to the plague of the body, which are of a sanguine cōplexion, & of a high colour, according to the rule of the Physitions: So likewise, they which descend of Noble blood, and whose aimes are countenāced with high colours) as the prouerbe goeth) are most subiect to the plague of the soule. The high Cedar is more subject to the boistrous windes, then the low and humble Willow tree: the mountaine more than the valley; Wormes engender soonest in the softest woode, & moles in the finest garment. The archer can ayme better at the greater marke, then at the little one: & as Satan lifted vp Christ vpo an exceeding high mountaine, and then tempted him to ambition, Math. 4 which he did not beneath in the valley: So they which are eleuated vpon the high mountaine of honour and dignitie in the Church and common weale, are more subject to the poison of Satan, than they which are beneath in the valley. As Princes are not free from the corporal infection, so are they not exempted from the spiritual plague. It was a foolish humour in CAESAR, who thought, that to be an Emperour, was safegarde enough against danger: for being in a tempest, and the maister himselfe doubting the worst: Feare not, saith he, *Cesarem vobis*, thou cariest CAESAR. MAXIMILIAN had some like conceite, when he tolde his soldiers dropping away

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away at his heeles with the shot of their enemies:  
you must not aduenture as farre as I doe: *habent enim principes peculiarem quandam fortunam suam*: For Princes haue a lucke of their owne.  
And yet CAESAR might haue bene deceiued,  
and afterwarde was in a safer place. To be an  
Emperour, is no safegarde, either against the  
Plague of the body, or of the soule, neither  
Princes haue a lucke of their owne to escape the  
poyson of Satan. Princes and subiects, learne  
heere wisdom: Princes in regard of your selues  
and of your subiects: Subiects, in regard of your  
Princes. Princes, seeing ye are subiect to get the  
Plague of the soule, auoide presumption: for as  
it is not good to be presumptuous in the time of  
bodily infection (for the boldest of them al may  
ketch it) so aduenture not too farre, in regard of  
sinne. Keepe the windowes of your eies shut,  
and let not the infectious ayre of concupiscence  
enter therein. Hang at your hearts the feare of  
the Lorde, as a preseruatiue against the heart-  
plague: & as you are diligent to keepe fro your  
Court the infectious person, so be not negligent  
to keepe out of the same, the flatterer, the Atheist,  
Epicure, Libertine, & Machauilion professour:  
for such infect both the Prince and the Nobles.  
Ye that are the heads of the people, imitate the  
serpentine prudence, *Be wise as Serpents*: a pre-  
cept for the Prince, for the Priest, for the people.  
As the Serpents chiefest care, is to preserue his  
head: so let your principal studie be to preserue  
your

The vse.

I  
In regarde of  
princes

Mat. 10, 16

against the Plague.

your selues from the infection of sinne, for this spirituall infection is not onely hurtfull to the head, that is, to your selues, but also to the body, that is, to your subjects, according to the tenour of the common prouerbe, *Regis ad exemplum totius componitur orbis*. Credit, countenance, prioritie of place, maketh the subjects and inferiours bolder to sinne, because they sinne with such aythours. Euill behauiour in Princes, infecteth as it were the ayre round about. A sicke head disordereth all the other parts: a darke eye, maketh a darke body. **I E R O B O A M** infected with the plague of sinne, infecteth all **I s r a e l**: and therefore being mentioned in the booke of **G O D**, draweth a tayle after him like a blazing starre, *Who sinned, and made I s r a e l to sinne*. You then that by the warrant of your precedency, pull others to wickednesse: you binde two sinnes together: sinning your selues, and sinning before others, putting a stumbling blocke before their fecte. Such bitter rootes shall answeere for themselves and their corrupted braunches, such leprous and contagious foules, shall answeere for the pollution of their owne persons and of others. Such poysoned fountaines shall not escape with single iudgement, because they haue polluted the whole course of Waters. I leaue you Princes, and come to your subjects; let the danger of your Princes, mooue you subjects to take care, <sup>2</sup> In regarde of subjects

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Pro. 18. 10.

1. Tim. 2. 1.

2. Sa. 24, 10

David considered as a private person,

as they, who in the time of infection depart out of infectious places vnto the purer ayre, are not onely carefull of themselues, but take with the, those whom they loue, giuing them in preseruatiues, that they might scape the infection: So this is the duety of the obedient subiects, going vnto the name of the Lord, that strong towre, to carry with them in their prayers, their Princes and magistrates, whom they are bound to loue as fathers, that their soules may be preserued from the infection of sinne. As there are no better Halbards, and no trustier garde to preserue a King from bodily danger (as an auncient father speaketh) then the prayers of the righteous: So I may saye, that there is no better preseruatiue for the soule of the Prince, to keepe it from the spirituall infection, then the humble prayers of the louing subiects. It is the Apostles precept, that prayers, supplications, and intercessions, should be made for Kings, and for all that are in authoritie: As a king for himselfe, so praye thou for the king: *Take away, O Lord, the irrespasse of thy seruant.* I conclude this poynt, which concerneth kings and subiects, with the prayer of a king, fitte for a subiect: *Giue thy iudgements to the King, O God, and thy righteousness to the kings sonne.* psal. 72. 1.

Secondly, DAVID being considered as a private person, a holy and a righteous soule, a man after Gods owne heart, and yet (beholde)

infected

against the Plague.

infected with the plague offinne, taketh me as it were by the hande, & biddeth me tell you beloved, that the holiest, the most righteous, the godlyest, may get the spiritual infectiō, & sometime are taken with spirituall apoplexies. Where is the Patriarke, the Prophet, the Apostle, which hath not had the falling sicknesse? Both the bad and the good, get the corporal infection: and so, not onely the vessels of earth, but vessels of the greatest honour, in the great house of the Lord, are sometimes polluted. For as IEROME speaketh, *Nunquam ad perfectionem pertingemus nisi confecto stadio nostro*, we shall neuer attaine vnto perfectiō, vntill we haue finished our race. *Magnū electionis vas, perfectionem abnuū*: The great vessel of election, PAUL himselfe, denieth perfection, saith BERNARD. As there is no Pomegranate wherein there is not some kernel amisse (as the prouerbe goeth:) So where is the Saint in whome there is no fault? The Arke of covenant it selfe doeth Preach it, for consisting, (*ex lignis Sethim auro obducto*,) of a certaine Wood called, Shittim-wood, ouer-couered with gold, doeth signifie, that the Church, as long as shee is in the worlde, shall neuer bee free from the Plague of sinne: and yet that shee is purged and couered, by the innocencie, and golden perfection of Christ Iesus. The righteous DAVID, and the Holiest NOAH, may bee compared vnto the ORANGE tree,

3.  
Doctrine,

Exod.37,1.2

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which beareth at one time ripe fruit, greene Oranges, and blossoms. So the Christian fig-tree, planted in the Lords Vineyard, hath some imperfection. And how canst thou deny this, & impure perfectist? seeing man falleth, as LACTANTIVS hath noted, three waies: In deedes, in speeches, in thoughts; who can say, I am cleane from sinne? *Pro. 20. 9.* Shew him me, and I will praise him, tell me where he is, and I will honour him, let me see him, and I will worship him as a mortal God. Is there a body without a blemish, or a day without a cloude? The Heathen POET could say, *Nemo sine crimine vivit.* There betwixt false positions touching the corporall Plague: which, although many haue held to be true, yet I haue founde false this yeere. The first, that an olde man can not get the Plague: The seconde, that he that feareth it not, shall not lightly be infected. As touching the spirituall Plague, if any should hold these positions, examples would prooue the contrary, in old DAVID and ancient NOAH. Old NOAH could preach that a floud should come, and yet a second inuadation preuailed against him, and he became ouer-flowed with wine, as the old world with water. PETER would seeme the strongest, & to feare nothing, and yet he shewed himselfe a weakling, and got the Plague of Apostasie, which remained in his soule, till he was wakened by the allarum of a teely Cocke. But I cease to report their falles, least

Morace



*against the Plague.*

least I seeme to take pleasure with vngratious

CAM, to vncouer the nakednesse of my fathers: The vse.

you that stand, learne by their ruines two things,

to auoyd presumption, & to walke circumspect-

ly: First, by their falles, learne not to fa', draw not

on thee, sin with the cart-ropes of examples, take

no aduantage at the ruins of Gods Saints, coun-

tenance not your sins, by the examples of those

who healed them. Alas, pretious vessels they

are, but made of clay, and shaped of the selfe-

same mould, whereof thou, and all mankind is

fashioned. Secondly, learne prudence; If the spi-

rituall Phisitions get this Plague, how hardly

shall the patients escape? If the Cedars in *Liba-*

*non* are throwne downe, no maruaile, if the lowe

shrubs be shaken & supplanted: If ye are Pro-

phets, trust not the prerogatiue of your calling:

Prophets haue fallen, Patriarches haue fallen,

Apostles haue fallen, Starres & Angels haue fal-

len: Are you strong? alas trust not to it, it is in-

firmitie. Thinkest thou to be pure, o perfectist?

alas, trust not your purest and vpriightest spirits,

whilest they haue their dwelling in houses of

clay: there is a lawe in the members struiuing a-

gainst them, to get the victory: Sayest thou, I

haue stood a time? yet trust not your legges, you

may slide againe: repliest thou, I haue slipt, and

recovered? trust not that recovery, for feare of

backe-sliding. It is a cōccite of men, that if once

they haue had the bodily Plague, they thinke

C 3 that

I  
To auoyde  
presumption

2  
To learne  
prudence.

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that they cannot get it againe. Whether this bee true or no, experience teacheth: as for the spiritual plague, be not too bold, and venture not too farre: for DAVID who was once infected with the plague of murder and of adulterie, was afterwards infected with ambition: And thus much for the person infected.

2  
The ayre  
which infected  
the King

There followeth in the description of the spirituall plague, the second thing, which is (*the ayre infecting him*) or how DAVID got this infection. I. Chron. 21. 1. (*Satan stood up, and promoked him,*) with the consideration of the time when the king got it, (in the time of peace and prosperitie, his heart now being at ease.) Touching the first, as there haue bene diuers opinions concerning the cause of the corporall Plague: some attributing it to the infection of the ayre, and inwarde corruption of the humours (out of the booke of Nature:) others, to the slaying Angell, out of the booke of God. So likewise, diuersly some haue disputed of the cause of iin, which is the plague of the soule. Some haue ascribed it to God, others, to Satan; the third, to man. As for them that reote wickednesse in heaven, they discern not betwixt the corruption of nature, and the authour of nature. True it is, that GOD is *ipso*, *au* *h* *g* *o*, a worker in the workes of men, but yet let vs not set vp a iudgement seat in our erroneous phantasies, thereat arraighing God of iniustice.

Thus

*against the Plagne.*

Thus much I dare say, that as the house wherein **SAMPSON** was, fell to ruine with the verie weight of the building, when he withdrew the proppes, and pillers of the house: and as the remoouing of the sunne from these vpper parts of the earth, into the other hemisphere, bringeth darknes vpon vs: So when the Lord withdraweth his gracious spirite, and that the aide and assistance of Gods grace forsaketh a man; the righteous Lorde, departing from an vnrighteous soule, how can the house but fall? and how can there but darkenesse succcede? Great and admirable is thy wisdom *ô* Lord! Sin is a poyson, & yet as the wisdom of the Physitions is, in vsing the poyson of Serpents: for how harmefull a nature soeuer the poyso hath, the Physition tempereth it by degree, & healeth his patiēt therby, the poyson it self, notwithstanding hurtfull, the skill of the Physition commendable, the effect profitable. So the Lord, an excellent Physition handleth sinne, the poyson of the olde Serpent, & frō the corrupted will of man, can produce good effects, as appeareth here in the example of **DAVID**. But I will not enter further into a bottemles sea; let vs remaine where the lambe may wade without danger of miscarrying. This question is couered with a curtain of sacred secrecy, & therefore the booke, that is clasped vp, I leaue to the lambe and to the blessed Trinity. You phantastick Libertines, that charge that righteous Lord with

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Iam. I.

The out-  
warde cause  
of the spiri-  
tuall conta-  
gion.

the conception and birth of so vile a monster:  
why rubbe ye your filthinesse vpon his puritie?  
vessels of clay, dare you thus conceiue of your  
former? Aske but the maisters of humane  
wisdome, they will enforme you better: God is  
by no meanes vniust, saith PLATO. Let those  
dogges be confounded that barke at the iustice  
of God: I conclude with the Apostle, let no man  
when hee is tempted, saye that he is tempted by  
God, for God is not tempted with euill, and hee  
himselfe tempteth no man. Others with a right  
iudgment, follow the determination of that wise  
doctore the Holy Ghost, who can not erre, and  
make Man and Satan, the cause of this spirituall  
infection. But what neede we dispute about the  
matter; the doctore of truerh decideth the que-  
stion, and himselfe maketh a Commentarie vpon  
this question in few words, *Satan stood up and  
provoked him*. For explanation of which Com-  
mentarie, the saying of AUGUSTINE is excel-  
lent and substantiall, *Deus deseruit, diabolus sugge-  
rit, homo consentit*. The deuill worketh by sugge-  
stion, man by consenting, God by forsaking. To  
follow the methode of the Physition, as hee ma-  
keth a double cause of the corporall Plague, an  
outward and an inward, the infection of the ayre,  
and the corruption of the humours in the body:  
So may we make a double cause of the spiritual  
plague. First, an outward, (Satan) Secondly, an in-  
ward, the flesh, and the corruption within the  
the

*against the Plague.*

the soule of man. Satan is the ayre which doeth  
infect the soule: this ayre is worser then the infec-  
tion of the elementall ayre. For the Satanicall  
ayre is euery where, in all contries, Kingdomes,  
cities, townes and villages: It compasseth the  
earth to and fro, *Iob. 1. 7.* It infecteth all manner  
of persons; the Prince and the subject, the Cour-  
tier and the Carter, the learned and the ignorant;  
and hee that taketh in preseruatiues against it,  
doth often hardly scape it: For **DAVID** himselfe  
hath bene infected by it. He walketh about see-  
king whom he may deuoure. *1. Pet. 5. 8.* The in-  
fection of the elementall ayre, hurteth nothing  
but the body: but the Satanicall ayre, seeketh to  
hurt man in three things: In his soule, in his bo-  
die, in his goods. The infection of the elementall  
aire remaineth not alwaies, but this continueth,  
and hath bene from the beginning; this infecti-  
ous ayre was in Paradise: the first person in-  
fected was **EVE**, **ADAM** got it from her, We from  
**ADAM**. The bitter root of disobedience, which  
our fore-fathers tasted, infected their blood, and  
the corrupt nutriment thereof conuerted it selfe  
into the whole body of their succeeding linage.  
The breasts of **EVE**, gaue no other milke then  
peruerfnesse to her children: and **ADAM** (alas)  
left it for a patrintonie to all his posteritie: al-  
though the Lord had giuen them a preseruatiue  
against this Satanicall ayre, namely, his comman-  
dement, and had as it were fenced the forbidden  
tree

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tree with a double hedge of a twofold death, yet it was so forcible, that they became infected with the plague of the soule, which plague manifested it selfe with many Devils tokens: disobedience, apostasie, infidelitie, pride, ambition, and other more, this ayre then hath infected D A V I D, and poysoned his heart. Some deny that the ayre doth infect, and affirme that an Angell doth it, I dispute not therof, but to apply this to our purpose, I may say that an Angell doth infect men with the Plague of the soule, but it is an Angel of darknesse. As an Angel of heauen smote the I S R A L I T E S with the bodily pestilence, so an Angell of hell smote D A V I D their King with the spirituall pestilence: thus much for the outward cause of this spirituall infection. The inward, is in man, his pronenes to this corruption; as the corrupted ayre cannot infect, except the humors in the body be apt to receiue the infection, for the euill and corrupt humors ingendered in the body, are a cause of the bodily pestilence: So, although Satan bee the outward cause, yet this our spirituall disease riseth from within vs. Satan cannot contraine vs to receiue it, vnlesse our willes should consent to it, and that by the inward corruption of our flesh, wee were apt to take it.

2  
The inward  
cause of it  
Iam. I, 14, 15

The vse

Out of the consideration of the two-folde cause of the spirituall pestilence, learne to make a two-folde preseruatiue: First, resist the inward cause,

against the Plague.

cause, and as against the inward cause of the bodily infection, the engendring of euill humors, it is good to take heede of disordering himselfe, either in dyet or other vnlawfull exercises: So to resist the cause of the spirituall plague, which is in man: Be sober and watch. 1. Pet. 5. 8. Take heede to your selues, least at any time your hearts bee oppressed with surfetting and drunkennes, and cares of this life. Luc. 21. 36. possesse your vessels in holinesse and honour, and not in the lust of concupiscence. 1. Thes. 4. 4. And as NOAH pitched the Arke without and within, that no water should get in: So let vs pitche the arkes of our soules, that no violent and disordered thoughts rush in to them. The men of the world were wont to saye (sayeth BERNARD) that hee that keepeth the bodye, keepeth a good Castell: Wee saye not so (sayeth hee) but hee that keepeth his soule, keepeth a good Castell. Let thy principall care bee to preferue this pretious soule from this infection. But alas, how many learne from the schoole of HYPOCRATES the Physicion, and EPICVRVS, the swine, to preserue, to physicke, and dyet their bodies? but as for their soules, they are not once mindefull. O ye sonnes of men, foolish and slowe of heart to conceiue the rightest things; how long will yee loue such vanities? Secondly, resist the outward cause of this heart-Plague; and seeing that Satan is an infectious ayre, vse to take in spiri-

1  
To resist the  
inward cause

2  
To resist the  
outwarde  
cause

spiri-

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spirituall antidotes at all times, and in all places, keepe the windowes of your eies shut, and let not the Satanicall ayre of concupiscence enter therein: we dwell (beloued) in infectious places, and shall not we take heede? As to resist the infection of the elementall ayre, we shun contagious places, and flie to the purer ayre: so let vs flie the Satanicall ayre by faith and prayer, let vs draw neere vnto God. *1. am. 4. 8.* Resist the deuil, & he will flie frō you. *1. am. 4. 7.* & that, stand fast in the faith. *1. Pet. 5. 9.* Immitate your owne industrie, for the preseruing, of your soules, as you haue done for your bodies: You that in diuerse places the former yeere, haue watched to keepe out the passengers, that came out of contagious places, and would not suffer them to enter, and to harbour amongst you, for feare of infection: Watch now this yeere, to keepe out Sathan, an infectious passenger, who runneth euery where in contagious houses. Shut the gate of your heart, suffer him not to lodge in your soule, for he will infect it. It is a precept of a wise Physition: be sober and watch, for your aduersarie walketh about, seeking whom he may deuoure. *1. Pet. 5. 8.* Aske the Cranes, ô sonnes of men, and they will teach you wisdom, when they flocke together (saith *PLINIE*) to feede: one of them vseth to feede a farre off, and that Crane so singled from the rest, still as he feedes, lookes round about him, and obserues, if anie dan-



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danger be towards them : if he spie anie bodie draw nigh, then he giueth warning to the rest, and so they saue themselues. Shall this policie rest in vnreasonable Birds, and shall it not bee found in man? shall not our soules watch, to espie the fraude of Satan, and so to deceiue the deceiver? And thus much for the ayre which infected the king. There followeth the time, when the king got this spirituall infection, which was: now hauing peace and prosperitie, his heart being at ease, after his victories, being deliuered out of the handes of all his enemies, and out of the hand of S A V L, as appeareth. 2. Sam. 22. 1. euen then Satan stood vp, and tempted him, setting before his eyes, his excellencie and glorie, his power and victories. Peace, prosperitie, & idlenesse, are as it were a contagious ayre, which smiteth vs with the Plague of the soule. The ayre which is still and calme, is apt to receiue infection, for the winde is *aris verriculum*, a broome to purge the ayre: so the soule which is at her ease, soonest getteth the spirituall contagion. As euill and corrupted humours through idlenesse are ingendred in the body: So in peace and prosperitie, bad and pernicious humours are ingendred in the soule. As the ayre is a good and pure creature of it selfe, and yet by the influences, putrified vapours, euaporation of dead car-kasses, and diuers other things approoued by the booke of nature, is altered and becommeth

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when the  
king got the  
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pernitious to the body : So peace and prosperitie (which are the gifts of God, by the corruptions of our owne hearts, are abused, and become pernicious to the soule. And as the ayre hath not alwaies the same force to infect the body: So Satan, the ayre which infecteth the soule) hath not alwaies the like strength and efficacie to fulfill his purpose, and to poyson the soule. If thou art desirous to know when the Satanicall aire hath most force; It is in the time of peace and prosperitie, when thy heart is at ease, and that thou hast giuen thy self to securitie: For he obserueth three things; the time, the place, the occasion. Satan dealeth with vs, as the Crabbe with the Oysters, (as AMEROSE obserueth) the Crab being an enemy of the Oysters, because he cannot hurt the by reason of the hardnesse of their shell, he tarryeth till the Sunne doth shine, for then they open themselves, and lie still in the Sunne, recreating themselves: & then the Crabbe commeth, and casteth little stones into their shels, and so hurteth them: So likewise, Satan our aduersarie, perceiuing when we are at our ease, and that the sun-shine of prosperitie doth shine ouer vs: then he cometh, & casteth his poison into our soules. Seeing then that prosperitie ingendreth corruptions in the soule; bee not carelesse of thy health, exercise thy selfe, to drive away the bad humours, and to retaine thy spirituall health. The sounde man, if hee doeth not exercise himselfe,

The vse

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selfe, is subiect to diseases : although thou art  
founde of spirit, yet if thou giuest thy selfe to  
securitie, thou shalt fall in the Kings sicknesse.  
Three exercises are necessarie for the health of  
thy soule, against the gathering of bad hu-  
mours. The exercise of Prayer, the exercise of  
the Word, and the exercise of the Crosse. As for  
the two first, forget them not, as for the third,  
the Lord himselfe will not forget, sometimes in  
due season to lay vpon thee. And as the Physici-  
tions, in their Treatises of the former yeere,  
touching the Plague, bid thee to haue a re-  
garde in your exercises, *ubi, quomodo quan-*  
*do*, where, howe, when? So, I bid you this  
yeere obserue these rules in your spirituall ex-  
ercises, the amplification of which, I leaue  
to your meditations. And thus much for the  
time.

3  
Three exer-  
cises, neces-  
sary for the  
soule.

The third member of the first parte, con-  
taineth the Kings sicknesse it selfe, consisting  
in the numbring of the people. This fact of  
DAVID, is the Kings sicknesse, a dangerous  
disease; I may call it, the heart-plague. As the  
infection of the elementall ayre, in the bodi-  
ly Plague, doeth creepe vnto the heart, and  
poyson the vitall spirits: So the infection and  
poyson of Satan, hath crept into his heart, and  
infected that place with pride. This Kings  
Euill, is more daungerous then that disease,  
which some haue called the kings euill: For the  
bodi-

The Kings  
sicknesse  
it selfe.

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A spirituall  
Kings euill,

bodily Kings euill can bee cured (*si credere fa-  
est*) if it be true, with corruptible gold: but the spi-  
ritual Kings Euill, cannot be cured with corrup-  
tible gold or siluer, (as the Apostle speaketh)  
but onely by the pretious blood of the Sonne of  
God. This is then a dangerous and greuous  
wound in a Saint, if I would thrust my fingers  
into it, & throughly handle it: To extenuate the  
Kings euill, three things might bee alleadged,  
that it agreeth with the commaundement of  
God. *Exod. 30. 12.* Secondly with the practise of  
the *Israelits. Numb. 1. 2.* Thirdly with Politicke  
prudence: To vntie the knot with a word, there  
is a two-folde numbring. First, a spirituall and  
Ecclesiasticall. *Ex. 30. 12.* Secondly a politicall  
*Num. 1. 2.* Examine this fact of *DAVID* at the  
touch-stone of this two-folde numbring, and  
you shall finde it is neither of them both: To  
leauelymplications, it may be further censured  
vngodly and vnlawfull for these three re-  
spects. First, because he did it not to the glorie  
of God. Secondly, to the good and wel-fare of his  
kingdome. Thirdly, for the good of his owne  
person. This Kings Euill I haue called the plague  
of the soule, which name, sinne iustly may beare  
for these foure respects, for the names attributed  
to it in the booke of God, corruptions, fores-  
woundes, spots & such like. Secondly, for com-  
parisons, vnto which it is compared vnto a lea-  
prosie. *Leuit. 13.* A Serpent. *Ec. 21.* vnto Pitch  
*Ec. 13.*

Dauids fault  
censured vn-  
godly for  
three respects

against the Plague.

**Eccle. 13. 1.** Thirdly for the medicine appointed to cure it, healing, cleansing, washing. **Jer. 4. 14.** we wash things that are polluted. Fourthly for the similitude which it hath with the corporall Plague in diuers things, as I haue already shewen and yet will amplyfie in this Kings Euill. As the corporall Plague doeth manifest it selfe with Biles and Carbuncles, yea sometime with five, sixe, seauen, or more: So likewise in this Plague of the soule, wherewith **DAVID** hath been infected, diuers pestilentiall vlcers are to be seene. And as the Carbuncles, Bitches, and, sores of the corporall Plague, are called by the vulgar (Gods-tokens) so giue mee leaue fitly to call the diuers finnes which are to bee seene in this Kings Euill, (*Devils tokens*) To particularize, this plague in **DAVIDS** soule, doth manifest it selfe by sixe pestilentiall vlcers. The first Devils token, hath bene Pride; for to the numbring of the people, the king hath bene moued by the pride of his heart, and seeketh as it were to glory in the arme of the flesh, & in the multitude of the people: As **NEBUCHADNEZER** in the greatnes and magnificencie of his royall Babell.

The Devils  
tokens to be  
seene in the  
Kings euill.

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2

The second hath bene Ambition, which is, as **BERNARD** speaketh, *Secretum venenum*, a secrete venome: He did seeme hereby, to let others know, to what a glorie he had brought the kingdome, and ouer how great a multitude he did raigne. Ambition (saith one) hath euer bene the Plague of the  
D earth,

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earth: It hath infected Angels, Saints, heaven and earth. The third Devils token, his spiritual Idolatry: for he seemeth by this, to trust too much vpon man, from which the Holy Ghost dissuadeth vs. *Psal.* 146. The fourth, is the kings curiosity, his tongue betraieth him. 2. *Sam.* 24. 2 (that I may know the number of the people) he rendreth no just cause. Wee are all desirous by nature to attaine vnto knowledge, saith ARISTOTLE, which is not to be discommended, but our knowledge must be directed to a lawfull end and scope, for if it doth consist in the limits of DAVID, that wee might onely know, it doth degenerate in curiositie, which is, as that hony-father BERNARD speaketh, *Primus superbia gradus*: the first degree of pride. Her flocke of great antiquitie, hell her native scyle; the old Serpent, the father of this giddish wisdom: would to God, that we the sonnes of EVE, were not troubled with this hearts-itch. This infection is very generall, spreading it selfe farre and wide. The fift Devils-token, is his Disobedience and transgression of the Law; for hee hath violated both the Ecclesiasticall and politicall numbring of the people. The first, forgetting the legall condition annexed to the commandement. *Exo.* 30. 12. which was to bring the money to the vse of the Tabernacle. The second, for MOSES numbred them to another end. This fift token, amongst the other Plants in the garden of Eden, not far from the goodliest Trees of life

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life & knowledge: grew a bitter roote, which our fore-fathers no sooner tasted, but it infected their whole blood. The first & last devils-token, is the kings obstinacie in his purpose. 1. *Chro. 21. 3. 4.* In which two things are set downe: first, the counsell of IOAB as a physition, shewing him the meanes to prevent the increasing of this poyson. *vers. 3.* Secondly, the obstinacy of the sicke patient: *vers. 4.* Touching the first, as the Physition, when he giveth counsel to the patient, either to perswade or dissuade, produceth his reasons, and sheweth the danger: So IOAB counselling DAVID to flie this Satanical aire, produceth two reasons, drawne from the danger: The first respecteth the Kings person: in the first part of the third *vers.* The second, the kings subjects, in the latter part of the ver. But DAVID, rejecting the Physitions counsell, would follow his own minde & appetite, for the kings word prevailed against IOAB, & so ran wilfully into the plague. Thus I have anatomized the kings euil, & shewen, that although at the first view it seemeth nothing, yet the wound being ript open, there proceedeth thereout great quantitie of poyson & matter. Satan which stood vp against him, hath deceived him, hee shewed him his great power, his victories, and the multitude of the people: but hee couered the filthinesse of the sinne, and the indignation of the Lorde, with the danger which should ensue, being like vnto the Panther, of whome it is written, that knowing

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saile to di-  
uert David  
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how beastes flie from him by reason of his vgly head, which fraies them; thrusts onely his head in some secrete corner, whilest they, gazing on his goodly spotted hide, nothing suspecting their approaching end, suddenly he breaketh out, & prayeth vpon them. So this foule-headed Panther Satan, perceiuing well how much delight men take in worldly pleasures, and in the glorie of this world; hideth his deformed head, and the filthynesse of sinne, setteth forth onely his fine coloured skinne, that is, the glorie and vanitie of pleasant, but dangerous delights; whilest in the meane time, they neglecting their enemye, he suddely entrappeth them. I leaue Satan, and returne to IOAB, hee who before playde the Physition, needeth a Physition himselfe: and obeyeth the appetite of the patient, which hee knew would be hurtfull to the head, and to the body, to the king and to the subjects: Yee that seeke to binde vp the sores and wounds of others, be not carelesse of your owne sores, that to you be not said, *Mat. 23. Physition first heale thy selfe.*

4  
The time  
how long  
the infectio  
remained in  
his soule be  
fore hee  
knew of it,

The fourth and last member of the first part, layeth downe the time how long this infection remained in the kings soule, before he knew & felt it (nine Moneths) for at the end of them, then his heart smote him. As the corporall Plague is often a good while in the body, and hee that hath it, knoweth nor feelth it not: so likewise, the spirituall Plague hath often infected many, and they nei-  
ther



*against the Plague.*

ther feele nor know it, as here we see in **DAVID**. The Physitions do say, that there be seauen kinde of Agues or Feauers; a continuall Feauer, a quotidian, a tertian, a quartan (with which the Lyon is sometimes sicke) the Feauer Hectick, the wandering feauer, that keepeth no certain fits; & lastly, that which lasteth but a day. The Plague of the soule (as you see) is not a Feauer of one day, it lasted nine Moneths in **DAVID**, & he knew it not. This kings euill may be compared vnto the continuall Feauer; wee haue all of vs continually some sparkes of pride and ambition in vs; the one more, the other lesse; and principally, the Lyons, Princes and great men are troubled with it. Seeing then this is the nature of sin, that it sometimes is not knowen of vs, I will shew vnto you the signes to know if we be infected with the spirituall Plague. The Physitions haue prescribed the former yeere in their Treatises, touching the corporall Plague, the signes whereby a man may iudge of himselfe, whether he bee infected or not, which are many. First, when the outward members are colde, and the inwarde parts burning hot, when there is paine and heauinesse of the head; and a great inclination to sleepe: a wearinesse, heauinesse, and difficultie in breathing; a sadnesse of the minde, a change of countenance, losse of stomacke and appetite, immoderate thirst, and often vometing, a bitternesse and drinnesse of the mouth: the Pulse frequent, the vrine

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troubles: lastly, if there doe arise Botches, be-  
hinde the eares or else where: Giue mee leaue this  
yeere, following the same methode, to shew vnto  
you beloued, certaine signes, whereby wee may  
iudge if wee bee infected with the Satanicall  
ayre.

Signes to  
know if wee  
are infected  
with the spi-  
rituall conta-  
gion or no.

These are also manifold: First, four outward  
members are colde, our eares in the hearing of  
the worde, our mouthes to speake and sing the  
prayes of God, our hands to offer the Sacrifices  
of mercie vnto the poore, our feete to enter the  
Temple, & our inward partes burning hot with  
the heate of concupiscence, hate, enuie, pride and  
ambitions. Further if our heades bee heauie with  
drunkennesse, surfetting, gluttonie, and with the  
cares of this world, if there be in vs an inclynatiō  
to the sleepe of sinne, and a difficultie to breathe  
good wordes, deeds or thoughts: an immoderate  
and desperate sadnesse of the minde, as there was  
in SAUL, ACHITOPHEL, & IVDAS: a change  
of countenance caused by couetousnesse, anger  
and enuy: losse of appetite to the milke of the  
word, the bread of life, and the righteousnesse of  
Christ Iesus: a losse of our zeale, and forsaking of  
our former loue *REN. 2.* Further when there is in  
vs an immoderate thirst after the riches, honours  
and pleasures of this worlde: a returning to our  
filthinesse and vomit, with the Dog and Swine.  
*2. Pet. 2. 22.* A bitternesse and vnpleasantnesse in  
the vnflattery wordes of our mouthes. If the pulle  
of

*against the Plague.*

of our hearts smite vs with horreur of minde, and make vs to breake foorth in Blasphemies. Lastly if there doth arise, a filthy Botch, in our cares, which stoppeth the & maketh the vnwilling to heare the word of God, a hardnes of heart, a swelling of pride and enuie, and such other like; they are all signes, declaring that we are already infected with the poyson of Satan. If this yeere thou seelest thy self thus infected, immediately seeke to cure thy selfe by the Kings medicyne. I end this point with the counsaile of SALOMON. *Pro. cap. 4. 23. vers.* keepe thine heart with all diligence, for thence proceedes the actions of life.

Let me now beloued of LONDON, hold out the looking glasse, to discerie and see therein whether we haue not beene infected with the Kings sickness? The old yeare is past, and the Newe is appeared: let vs now examine our selues, and as DAVID hath bene busie to number the people, so let vs bee busie with a better Arithmaticke, and number our sinnes. Wee may apply to our selues all the foure members of the first parte, and to inuert the order, let mee beginne with the last. As DAVID hath had the spiritual infection in his soule, nine moneths long, and knew it not; for in the ende of them, his heart smote him: So we haue bene a long time infected with the same, and sin hath raigned in the mortall bodies of many: not nine moneths, but nine yeres,

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tion of the  
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The time  
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2.  
Our disease.

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even since the last plague times; and alas, the most parte of vs, haue as it were not knowen it; we haue took no regard to it; we haue bene senseles, & not esteemed it, till that now in the ende of these nine yeeres and odde, our hearts seeing the hand of God, haue begun to smite vs, & made vs to cry out with DAVID: *Lord we haue done foolishly, and sinned exceedingly.* And what hath bene our disease? alas, the Plague of the soule (for which we haue suffered the Plague of the body) yea the Kings euill hath bene our euill, which hath manifested it self with the deuils tokens, & pestilential vlcers of DAVID, and to speake plainly, we haue sinned in *numbring*. This Plague hath raigned not onely in the head-citie, but in the whole bodie of the kingdome. If England were arraigned & indicted before the Iudge of heauen, should it not be found guilty? I appeale first to the court and to the tribe of Iudah: hath she not these many yeeres had the kings euill, and with DAVID binlisted vp in the multitude, glorying in the number and multitude of her riches and treasures, of her stately buildings, and royall Pallaces, in the multitude of her followers, & attendants, of her Nobility and Gentility? Secondly, the *u* LONDON, tender & delicate, the Mistres of felicity, the Imperiall chamler of this kingdome, to whom I in *u*, as ARISTOTLE speaketh of *Babilon*; giue the title of a countrey, rather then of a city, the Pillar of England as *Troy* is called of that parte of the world:

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world: Hast thou not also had the kings euill: it is too manifest, thou hast gloried in the number and multitude of thy people, in the greatnesse of thy Citie, mightinesse of thy state, singularity of thy gouernment; in the number of thy merchāts, riches, & stately buildings; in the number of thy Temples & Turrets; and as Ierusalem, thou diddest trust in thine owne beautie, because of thy renowne. Ez. 16. 15. And as *Nabucadnezar* spake of his *Babel*: Is not this great *Babel*? &c. So your inhabitants of their city; Is not this great LONDON, our city, the like not in Europe? Thus haue they swelled in the vanity of their conceit, and saide with *Laodicea*. Re. 3. I am rich and increased with goods, & haue need of nothing. Royall Citizens, not I, but the kings sicknes wherewith you haue bene infected, giueth you this name: hath not the carbuncle of curiosity, pride, and ambition bene seene in your buildings, feasts, attendants? May it not be said of you, as it was said of the marchāts of *Tyrus*. Es. 23. *whose marchants are Princes*? If our king had entred the city, in tryumph, as *Constantinus* the Emperour in the city of *Rome*, and beheld the companies that should haue entertained him; might he not haue vsed that Emperours saying, *tot uidi reges quot ciues*? I haue seene as many kings as citizens? Parents, haue you not had the kings euill, haue you not gloried in the number and multitude of your children, and set too much your hearts vpon them? And not to spare

Citizens.

Parents

our

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our selues: We children of the Prophets, we haue bene infected with the kings sicknesse. I do appeale vnto our two Vniuersities, they haue gloried in the number of their Colledges and state-  
Vniuersities ly buildings, in the greatnesse and multitude of their reuenues, of their Doctors, learned writers, Schollers and Students. And I dare say, our voice hath bene a proude and ambitious voice, despying the forraine Schooles, as not to be compared vnto vs. And it is to bee feared, that of them may be saide, that which was spoken of *Gilead. Hos. 6. 8.* which was the place where the Priests dwelt, and which should best haue bene instructed. *Gilead is a citie of them that worke iniquitie.* As for the whole body of the kingdome, not to flatter our selues, it hath had the kings euill; alas, our voice hath bene insolent and imperious: we haue magnified our selues in the mightines of our nation, and haue gloryed our selues in the number of our swift-sayling-Shippes, in the greatnesse of our strength and number of our people, that in few houres warning, many thousands we haue bene able to make ready; ascribing our victories to the length of our arme, and not to him who teacheth *DAVIDS* fingers to fight. *Psalm. 144.* Let mee nowe adde this, that a generall disease of the whole body hath bene defect of charitye. The Physitions saye, that the bodye is sicke, when that his kindly heate is to little or when it is to much: Charity to God and  
our

*against the Plague.*

our neighbour, is as it were the naturall heate of the body of a kingdome; lustfull loue to the creatures, is an vnnaturall heate; the first hath bene too little in the body of the kingdome; the second too great, and therefore, it hath sorely bene sicke.

Lastly I do appeale to the Cleargie. Many of them haue not onely had the Kings euill, but also <sup>5.</sup> The Clergy. haue bene infected with I O A B s sicknesse. Haue we not had some (ô would to God that there yet were none) that are spiritual Physitions to others, and in the Lords Temple, produce their reasons (as I O A B did) to dissuade their auditors from the Plague of sinne, and yet themselues, that seeke to binde vp the wounds of others, are carelesse of their owne sores, their notorious sinnes as A B s O L O N adulteries, euen vpon the house toppes, open to the worlde, to the great scandale of the church, like to M E R C U R I E s images, that point the way to others, but themselues stand still and stirre not one foote, like to Water-men, that look one way but rowe another: O Physitions heale your selues, builde not an Arke for others, and your selues be drowned. Tribe of L E V I E, I am ashamed to vncouer our own nakednesse, which hath also bene a cause of that deserued pestilence, whose printes and markes are yet to bee scene amongst vs.

To apply the last circumstance, we of England haue got the Plague of the soule, and the Kings euill,

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3  
How and  
when wee  
haue got the  
kings euil.

euil, in such a time as the king got it, in our peace and prosperity, our hearts being at ease, after our victoryes, Satan hath set before our eyes our excellency, glory, power, victoryes, & our long peace and prosperity, as a contagious ayre hath infected vs. And because we were become grosse and fat (as ISRAEL) wee haue spurned with the heeles *Dent. 32. 15*. It is an opinion, that fat men get sooner the corporall Plague, then the leane & macilent: experience teacheth, that the body of this Realme through his long prosperity beeing waxe fat & grosse, hath got the spiritual plague. There is a disease in the body called a Lethargy or sleepinelle, which disease hants commonly grosse and fat men. There hath beloued reigned in our soules a spiritual Lethargy, in vs, who were become fat by reason of our halcyonious daies. It hath brought vs to wanton Babels estate, and made vs tender & delicate. *Ez. 4. 7*. or like to the vntrained heyfar, by reason of our long running in plentifull pastures, we haue forgotten to carry the sweet yoke of obedience, and are become so dainty, that we haue esteemed more the dinners of the world then the supper of the Lambe: the Garlick & Onions of Aegypt, then the milke & hony of the land of promise. Thus haue wee lest our spirituall apperites. Wee may speake of our selues, as *PLINY* speaketh of a certaine Countrey, that *ex siccitate lurum, ex imbre puluerem &c.* drought hath caused durt, and raine hath stirrid

vp



*against the Plague.*

vp dust among vs: for what hath the Sun-shine  
of his mercies but caused vs to lye in the myre of  
our abominations? & what hath the moysture  
of his graces but euen dried vp the fountaine of  
grace in vs? It is true of vs as of Rome, that *religio  
peperit diuitias, et filia deuorauit matrem*, the bles-  
sing of the Gospel hath made them wealthy, and  
the Daughter hath deuoured the Mother. Our  
prosperitye hath made vs like to the springes in  
the summer, the more heate abroad, the dryer they  
are; or like vnto the Moone, in our fulnesse wee  
haue been farthest frō the Sun of righteousnesse.  
And yet the Lord, hath all the day long stretched  
out his hāds vnto vs, & made as lōg a day as euer  
he did to Iosuah, & as long houres of the day, as  
euer were shadowed vpon the Diall of AHAZ, to  
prouoke our repētance: for the 12. houres of the  
day, he hath giuē vs almost 4. times twelue yerres:  
why haue wee thē takē these his benefits with the  
left hand? why haue they engendred in our soules  
the kings euill? The old yeere thē being past and  
the new yeere come, cōsidering that this is our e-  
state, let this be ô England thy Arithmeticke, to  
nūber thy sins: Marchant, be not so busy to nūm-  
ber thy debts, Lawyer thy clyents, gentlemā thy  
landes, & husbandman thy cattell, captaine thy  
fouldiers, minister thy tithes, as the sins of the old  
yeere, that now this new yeere we may apply our  
hearts to wisdome. And thus much for the first  
part.

Ed. 3. 8

THE



*The second part, contayning the operation, miserie, and effect of the Kings Euil, which was the Plague of the body.*

Second part

**A**S the sicknesse of the patient, after that he hath followed his owne humeur and appetite, despising and reiecting the counsaile of the Physitian, and taking in that which is hurtfull for him, maketh him to smarte for it, and produceth dangerous effects: so hath it fallen out with **DAVID**, who being stricken with the Plague of the soule, and infected with the Satanicall aire; and **IOAB** as a good Physitian hauing giuen him counsaile how to preuent the increasing of this spirituall infection: yet notwithstanding reiected this his counsaile, and followed his owne humor, and therefore smarted for it: for this spirituall Kings euill, hath produced the corporal Plague, where with the whole body of Israel hath been infected from **DAN** to *Bershebah*. In the effect of the Kings sicknesse, three things are to be obserued. First, it is propounded: Secondly chosen: thirdly sent, propounded by the Prophet. Chose by the King, sent by the Lord. In the proposition note the persons propounding, and the thing propounded. The persons propounding, two

The diuision  
of the second  
part.

in

against the Plague.

number. First the principall, (the Lord) secondly  
the instrumentall, the Prophet GAD, who accor-  
ding to the wise Phisition produceth not his own  
reasons, but the saying of the Lord the supreme  
phisition. (*So saith the Lord*) The thing propoun-  
ded, is a *trinitie of punishments*. Two of them are  
such fellowe-like companions, that the *Græcians*  
distinguish them, but by one letter calling the  
Plague *λοιμός*, and the famine *σιγή*. The Trini-  
tie may bee reduced vnto a double *dichotomie*:  
The first *Famine or the sword*, and that either the  
sword of man (which is *hostile* persecution, or the  
sword of an Angell, which is the pestilence. The  
second is *DAVIDS dichotomie*, which he maketh  
himselfe, distinguishing them in two sortes: the  
first, *is a fall into the enemies hands*. The other two,  
*fall into Gods hands*. Iustly thou sufferest ô  
sonne of ADAM this trinitie of punishments, for the  
three sortes of sins which are to be found in thee!  
the sinne of thought, word; and deede, The Lord  
fighteth against thee by the hand of man, because  
thou fightst against him by the hand of sinne.  
scarcity of bread there is sometimes in the land,  
because scarcity of good workes in thee is often  
to bee found, the infection of the Plague doth  
moy thee in thy bodie, because the infection  
of sinne hath raigned in thy soule. In the second  
member of the second parte, obserue, First the  
Kings choyce, secondly the reason of his choice,  
In the choyce, behold the Kings three vertues:

the proposi-  
tion.

2  
The Kings  
choise

his

### *The Kings Medicine*

his wisdom, charitie, pollicy; his pollicy; ayming at the Churches enriching: his charitie, ayming at the easinesse of death: thirdly, his wisdom which appeareth in three things: for which his choice was better, than either famine or persecution, if we respect first the person of God, secondly the kings, thirdly, his subjects: If the person of God his glorie by this kinde of punishment is better advanced, and that two manner of waies. First, in regard of the faithful, & people of God: secondly of the infidels and enemies of God. By the faithful, it is advanced in two things; making them to looke aboue, & beneath: aboue, acknowledging the mighty hand of God: beneath, the weakness and impotencie of man: And taketh away a double confidence, first in our selues, secondly, in others. In regard of his owne person, he chooseth one, first, that was just and reasonable: secondly easiest, thirdly best for his soule: fourthly, one that sheweth his charity to his people. In regarde of his subjects, it was the best: first for their soules secondly, for their bodies: & that either in regard of the paine, or of their good name: thirdly, for the common-weale: fourthly, for the Church. The amplifications of these, I leaue to the meditations of the Readers, and come to the reason of the Kings choise; *For thy mercie is great.* I will not dilate euery particular. If you desire a large commentarie vpon the kings reason: Read the Kings Psalmes, and in particular, the 103. *Psalm.* Which

The reason  
of his choise

*against the Plague.*

use as the best interpretour vpon it. **DAVID** uttereth this reason by a double experience, of the mercie of God, and of the cruelty of man; of the latter, he hath also had a double experience, hauing felt the crueltie and vnkindnes of the father, and of the sonne: of the Father in **SAVL**, of the sonne, either in **IBOSHETH** or **ABSOLON**. I omit to shew vnto you, beloued, the difference, betwixt the merciful hand of God, and the vnmercifull hand of man: And I appeale to these kingdomes, Prouinces and cities, which haue felt this trinitie of punishments, propounded vnto **DAVID**, to aske of them, whither it be better to fall into the hands of God, or in the hands of man: & because many can answer by experience, I will onely aske it of the Low-Countries, in the name of all they may speake; for they haue had the experience of **DAVID**, & haue also felt this trinity of punishmēts; famine, pestilence, hostile persecution. And note this with me, that with **DAVID** they haue felt the cruelty, vnkindnes, and barbarous vnmercifulnes of man. *In the father and in the sonne.* First, in the father, in that Spanish **SAVL**, king **PHILIP** of late memorye; haue not the Spanish hands destroyed their Cities, burnt their Temples, dispersed their inhabitants; whereof, we strangers in this your kingdome dispersed, liuing in exile, for the name of Christ Iesus, are vnto you all eye-witnesses. I will not amplifie the Spa-

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**Psal. 139**

nish cruelty, *Horrescoreferrens*; onely I say that with DAVID, they may speake: From my youth of Israel may say, they haue afflicted me: secondly, in the Sonne, in that Spanish Is B O S H E T H, what haue they not suffered since the death of the father, by the barbarous handes of his gouernours? let them now answer, and I doubt not, hauing DAVIDs experience, that if DAVIDs choise were propounded vnto thē, they would come to the resolution of DAVID; *Let vs fall into the hands of God, & not into the hands of men, for thy mercies are great, O Lord.* The third member

<sup>3</sup>  
The executiō

of the first part, is the execution, in which I leaue to your meditations, foure things: First, the effect of the Kings cuill, a Pestilence: Secondly, the outward cause of that disease, the Lord: thirdly, the inward cause of it, the sin of DAVID, and of his subjects: Fourthly, the patits (Israel.) As for the effect, it was a diminutiō of people, wherein obserue; First, the equity of the punishmēt: Secondly, the truth of that rule obserued by the Wise man. *Wisd. cap. 11. 13.* Wherwith a man sinneth, by the same also shal he be punished. Experience hereof obserue in the effect of the kings cuil. DAVID had sinned in the multitude of the people, & therefore DAVID is punished with a diminutiō of people. The description of the outward cause, deliuereth two things; the agent, the instrumēt. Iehouah & his Angel. In the agēt, note the outward cause of the pest-

against the Plague.

pestilence. The Physitions and Naturians, out of the booke of nature, render a double cause of the Plague; an outward and an inward; the one without man, the other within man; the one *prima causa morbi*; the first cause of the disease: the second, *proxima*, the next: the one, placed without, in the infectiō of the ayre: the other within, in the corrupted humours of the body. Let vs follow the Physitions methode, not as naturians and Galenists, but as Scripturians. If wee search the outward cause, out of the booke of God; we shall finde, that that wise Physition the holy Ghost, maketh also an outward and an inward cause of the Pestilence; one without mā, another within man. The first is, the decree, will, & providence of the Lord: the second, the sin of man: the first, is manifested in the plague, three manner of waies, if we respect the disease it selfe; the persons infected, the time when: In all three, the providence of the Lord worketh, the truth hereof, five sufficient testimonies do prooue; first, the name of it, the sworde, rod & out-stretched hand of the Lord: secondly, the Lords threatnings: thirdly, the remooving of it, which is proper to him: Fourthly, the instrument which the Lord vseth: fifthly, the choise giue to the king. Having found the outward cause, imitate the good Physition; learne thereout to make preseruatiues and antidotes. Out of the consideration of this will and providence, wee

The outward cause of the plague

Five testimonies proving the outward cause.

Deut. 28

Ier. 21. 9, 6

Esa 38,

Iob 5. 18.

Two preseruatiues

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Two prefer-  
uatiues,

I  
For the vn-  
uisited,

2  
For the visi-  
ted

Psalm, 39

may make a double preseruatiue for the time  
of infection: One for the vniuisited, the other,  
for the visited. For the first, it is necessary to  
expel and to resist the poyson of immoderate  
feare. Make it in this manner; take the cōsidera-  
tion of the prouidence of the Lord, without  
which, nothing can happen, apply this to thy  
soule, and it will operate, and make thee to  
saye; why should I immoderately apprehende  
and feare that, which cannot happen and befall  
vnto mee without his will and which I cannot  
scape against his will? If thou takest in Triacle,  
Mithridate, and other confections of arte, to re-  
sist the poyson of the ayre, what oughtest thou  
to do to expell the poyson of thy soule? I shew  
you the, beloued here, to make a spiritual Triacle  
and a heavenly Mithridate against this ve-  
neme. Secendly, out of this consideration of  
Gods prouidēce; the visited and infected, may  
learne to make a preseruatiue: which is, Christian  
patience, necessary to resist and expell out of  
his soule the poyson of impatience, grudging  
and murmuring. Make it in this maner; take the  
cōsideration of Gods wil, & thus apply it to thy  
soule, as DAVID did, *Lord because thou diddest it,*  
*I will be dumme, and not open my mouth,* and saye  
as IOAB to ABISHAI his brother. 2, *Sam. 10. 12.*  
(*Let the Lord do that which is good in his eyes*) This  
preseruatiue is first necessary and forcible: Se-  
condly, profitable: thirdly, comfortable: fourth-  
ly,



*against the Plague.*

ly, tryed and experimented. And thus much  
for the outward cause. The inward, is the sinne  
of the King, and of his subjects: As the Physiti-  
ons make the euill and corrupt humours, ingend-  
red in the body, the inward cause of the pesti-  
lence, out of the looke of Nature: So we may  
make the inwarde corruptions in the soule, the  
inward cause of the bodily infection, out of the  
looke of God. To the sinne of man, I may at-  
tribute foure things: First, that it is the inward  
cause of the infection: Secondly, a iust cause,  
iust: First, for God to send it: Secondly for man  
to suffer it: Thirdly, a tryed and experimented  
cause: for the experience of all ages hath obser-  
ued sinne to be the cause of the pestilence. First  
out of the Church. Secondly in the Church.  
Out of the Church, this hath bin obserued by a  
double experience. First, by the experience of  
Historiographers: Secondly, Physitions. In  
the Church, two things do prooue it: First, the  
sins for which he doth threaten to send it: Se-  
condly, the sins for which he hath sent it. Here  
I might set before your eyes a cloude of wit-  
nesses, and make a Christian Chronicle of ex-  
amples: but because I am loath to rep at that  
which others haue done already, I referre you  
to their writings, and to the booke of GOD.  
Fourthly, sinne is the cause of Physical cause:  
the cause both of the outwarde and inwarde  
cause, rendreth by the Physition, a cause of the

<sup>2</sup>  
The inward  
cause of the  
Plague.

1

2

3

4

E 3 infection

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infection of the ayre, and of the corruption of the humours in the body. Out of the consideration of the inward cause, learne to make phisick and preseruatiues for the time of the plague, against the plague, & that, both for the visited & vnuisited.

Preseruatiues to bee made out of the consideration of the inward cause

Two preseruatiues may bee made out of this consideration: The first, to remooue the poyson of impatience: the second, to remooue the cause of the pestilēce. If the filthy Botch & Carbuncle of impatience & grudging, doth arise in thy soule, seeing the hande of God, then take this consideration, & apply it in this manner to thy soule; that which the Lord hath sent to me, it is for my sinnes and iniquities; why art thou thē disquieted, ô my soule; learne to judge aright of this his chastisement, and say with the Prophet *Mich. 7.9. I will beare the wrath of the Lord, because I haue sinned against him.* This phisick is both profitable and comfortable; profitable to hūble thee, & to teach thee the knowledge of thy self, to make thee vse the poore sinners phraise; *Lord, I suffer nothing but that which infinitely more I haue deserued: tak away O Lord the trespassie of thy seruant.* Secondly comfortable, for it setteth before our eyes the admirable goodnesse and mercie of the Lord, and moueth vs to speake in this maner; I haue infinitely more deserued, ô Lord, by my transgression (& yet so great is thy mercy, that thou

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art cōtented to send me an afflictiō, which toucheth only the skin) a corporal plague, & a tēporal chastisement. O inequal proportion! the creature hath offēded her creator, a silly earth-worme, the majestie of heaven, and yet for our infinite sins, he sendeth vnto vs but temporall chastisements. Thy mercies, ô Lord, ouercome thy judgemēts, & herein I perceiue the truth of thy promise. *Os. 11. 9. I wil not execute the fiercenes of my wrath.* Be not thē dismaied, ô my soule, seeing that the Lord doth not punish thee, according to thy desarte, and the quality of thy sin: this is a testimony vnto thee, that thy finnes are remitted, & that this presēt rod, is but a fatherly correction. The Lord then visiting thee with the rod of **DAVID**, doeth ayde thee with a double aide: The first is, with the aide of correction and discipline: The second is, with the aide of cōfort: By the first, he doth exercise thee without, by the second, he doth assure the within; by the first he bridleth thy insolencie, by the second he encourageth thy pusillanimity: by the first he maketh thee more aduised for the future, by the second, more deuotious. The second preseruatiue, is to remooue the cause, that the effect may cease, and seeing sinne is the inward cause, flye from it as from a Serpent. *Ecc. 21.* **GALENS** counsaile is, that of al remedies the best is to shun the infected ayre, & to depart in time to the purer aire. But with **GALENS** leaue, see-

The second  
preseruatiue,

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ing sin is the cause of Physicall causes, & that it infecteth the ayre, the best remedy of all (according to the counsaile of the whole colledge of the spirituall Physitions) is to flye from the infectious & contagious aire of this world: But I leaue to amplyfie this, because I purpose to speake more of it, in the kings medicine.

<sup>4</sup>  
The patients

The last member of the second part, are the patients who haue felt the effect of the Kings euill. (ISRAEL) that is the subjects of DAVID, In which obserue, First the (circumstance of the time how long it lasted; secondly of the place, from *Dan* to *Bersheba*; thirdly of the number, seauentie thousand. The Lord in all ages hath sought to reclaime the sonnes of men from the kings euill, by sundrie corrections, & amongst the rest, with the Pestilence, which is the Lords beesome, he hath swept away not seauenty, but hundredth thousands, and that in diuers places. First without the church, secondly within the church: Againe, in the Church, either in the true, or in the false church. Further, some haue been vniuersall, some nationall and prouinciall, some haue been of a long, some of a short continuance, so that this rod may be called the flying looke. *Zach. 5*. Heere I might also make a large Chronicle of examples out of the booke of God, the monuments of the church, and the writings of men: but because others haue amplyfied this at large, I referre you to their Chronicles,

*against the Plague*

cles, being as cloudes of witnessles. Now mee thinkes I heare an obiectiō against the iustice of God, for the cleering of these patiēts; These *Isra-  
hels* had not sinned, *ergo* *unjustly visited*. The antecedēt is denyed, the interpretours vpō the first verse of 2. *Sam.* 24. (And the wrath of the Lord was kindled against ISRAEL) obserue diuers sinnes for the which the Lords anger was prouoked, among the rest: first their security, and wantonnes, after their peace, victories, & prosperitie: secondly the rebellion & disobedience of some against their sacred Prince DAVID, in the time of ABNER, SEBAH, ABSOLON, and the rest, the which sinnes hee hath deferred to punnish in due season, with the sinne of DAVID. And thus much for the second part, the effect of the Kings euill.

Let vs now beloued of LONDON, looke home-ward a little, and as it were out of the Looking-glasse of this example, by way of reflection. If we holde out the glasse, we shall describe, that iustly we haue felt the effect of the kings euill. The old yeere being past, and the New appeared, let vs apply to our selues the members of the second part, to invert the order. Let me beginne with the last, as the subjects of DAVID, after they had bene infected with the Plague of the soules; and that DAVID now nine Moneths and twenty daies long had not regarded his sinne, haue bene the Lords patients, and  
haue

The application of the second part.

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haue felt the effect of the Kings euill, a generall pestilence: So likewise the subjects of our DAVID, after that, they haue now these nine yeeres & more, bene infected with the Plague of the soule, not regarding their sores, and the counsell of the spirituall Physitions, haue justly also bene the Lords patients, and felt the former yeere, the effect of their spirituall contagion, a generall pestilence, almost through the whole body of the kingdome. The inwarde cause of this effect, hath bene two-folde: First, wee haue bene infected with the infection of DAVID, and secondly, of his subjectes. As for the first, the Lords Prophets, as spirituall physitions, haue a long time (as IOAB did to DAVID) shewed vnto vs the meanes how to prevent the increasing of our spirituall contagion: they haue produced their reasons, setting before vs the danger which should redounde both to our owne persons, and to others. But alas, great hath bene our obstinacie, we haue as bad patients followed our owne humours, rejected the counsell of the spirituall physitions, and our pride, ambition, spirituall idolatrie, curiositie, and disobedience, haue preuailed against them, and therefore the Lord hath sent a pestilence in England, & there dyed not yet (I am perswaded) seauenty thousand. If in the second place, I set before our eyes, DAVIDS subjectes, as a looking glasse, therein (alas) we may discry the blemishes of  
our

*Against the Plague.*

our faces; First, they had a famine. But the 2. *Sam.* 21. 1. Lord remooued that in his mercie, and gaue them peace and prosperitie, and yet they waxed wanton and insolent. Since the last pestilence, there hath bene a dearth in England, in the daies of ELIZABETH, but the Lord hath taken it away in his mercie, and giuen plenty and choise, store of earthly treasures: we haue since scene and tasted how friendly the Lord is, *psal.* 34. his mercies haue bene multiplyed vpon vs, euen like vnto the dewe of Hermon, that watered the dry earth, that gaped for it. His blessings both Temporall and spirituall haue bene as two hands to draw vs home to him, and yet wee haue bene like to DAVIDS subjects. As for their seconde sinne, shall I bee so bolde to accuse some thereof? Not I, but the experience and euente of the former yeere, doeth Preach it to the whole Kingdome. The Lorde hath giuen vs a gracious DAVID, a man after Gods owne heart, and as I may speake, a man after our owne heart; and yet, beholde, as some male-contented Israelites, haue sought DAVIDS ruine, an enuious SEBAH, an ambitious ABSOLON, a false-hearted ACHITOPHEL a seditious ABNER: so some haue bene enuious with Satan, of our DAVIDS felicity. And note this with mee, which I haue obserued out of the second booke of *Sam.* the 2. *chap.* that as in the first yeere of king DAVIDS raigne,

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A note out of the 2 *Sam.* 2. agreeing with that which hath hapned the former yeere

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raigne, DAVID being but newly crowned king of Israel, euen then beholde, there was found a seditious ABNER, and ASAHIEL, and an ISBOSHETH, which rose vp against DAVID: So in the first yeere of the raigne of our DAVID, euen then, hee being but newly crowned king of England, as DAVID was king of Israel: behold, some ABNERS, ASAHIELS, and ISBOSHETHS against their sacred and annoynd Prince. But let this be our comfort, in the tenth verse of that Chapter, that the house of Iudah hath followed DAVID, the companie of the true Professors and Confessors of God, and that ABNER and his adherents are fallen before the seruants of DAVID. Seeing then we are guiltie all of the first sinne, and some of the second: the Lord hath dealt justly with vs, as with the subjects of DAVID, sending vnto vs (as he did to them) after a famine, or a dearth, a pestilence: So that the wrath of the Lord, hauing been againe kindled against vs, no bodie needeth to make an objection against his justice for our innocencie, as it might haue been done for ISRAEL. As there hath been a time for the Raigne of the spirituall Plague, so hath there been a time for the Raigne of the corporall Plague.

Let vs now further vnfolde the flying booke, that with Ierusalem Eze. 16. wee may beare our own shame. The order calleth me now to the application of the two last members,



*against the Plague.*

bers, which will store vs with some singular meditations: obserue with me beloued of London, in the entrie of this New-year, that the Lord hath vsed the former yere, two kinde of Preachers to moue vs to repentance. First a Preacher of anger and iustice, summoning vs by his smart-Preacher: Secondly, a Preacher of mercie. So that the old yere hath preached both; mercy and iustice hath kissed each other. The first Preacher is his iustice, which hee hath shewen in two thinges, crossing vs two manner of waies. First with the rodde of DAVID; Secondly with cōtraries. First the Lord hath chastised vs, as it were by Retaliation, a like Plague for the like offence, according to the rule of the wise man, wherewith a man sinneth, by the same also shall he bee punished, & hath sent a diminution of people. England, thou hast had the experience of DAVID: thou hast gloryed in the number of the people, and hast long bene busie with a vaine Arithmeticke, in the numbring of thy riches, prosperitie, houses &c, and therefore the Lord hath punished thee, with a diminution of people; and hath taught thee another Arithmeticke: Thou hast bene busie with addition & multiplication, and the Lorde hath bene busie with Substraction and diuision. Hee hath taken away thousandes and ten thousandes; and hath by the weekly Bills, taught vs to number thee

Note the things following. The two preachers of the last yere

Gods smart Preacher.

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three things: First our finnes, & for them, Secondly the diminution of the people, & thereby thirdly to number our daies: Further because ordinarie magistrates had not done their duty, behold he hath sent an extraordinary Magistrate frō heauen to reforme vs, feare him rich & poore, honorable & contemptible, this hath bin the Lord chiefe iustice. **Parents.** Parēts you haue also had experiēce of this, because some of you haue gloried in the nūber of your children, losing thē too much & setting your harts vpon thē, the Lord hath takē them away, and made whole families desolate. **Maisters.** Parēts & maisters, you should haue bin little magistrates to your families which you shold haue purged, but for want of this duty he hath sent another Magistrate, which hath purged thē, & because you had deformed & not reformed your selues, he hath sent his Reformer. *Leu. 26.* **Merchants.** Merchants because you haue been more busie to pay the debts of men then to pay a debt which you owe to God (which is repentance) which hee hath long required by his seruants the Prophets; therefore he hath sent his Sergjants and Pursuants to warne and arrest you. The Lord hath among the rest, three Sergjants, age, sicknes, and death: by the second he hath warned some; of you, & by the third he hath arrested some: you that are not yet arrested by death, pay this yeere the debts which you owe to God, before you pay the

*against the Plague.*

the debt which you owe to nature, Husband- Husband-  
men, because you haue been more carefull, to men  
gather your fruites, and to fill your barnes, and  
that your figge tree hath produced euill fruites,  
and your sinnes filled the measure of iniquitie,  
therfore your teeth haue ben iustly set on edge,  
& the Lord hath filled full the cup of his wrath  
and giuen vnto vs his deadly wine to drinke.

The haruest was come, and because our sinnes  
were ripe, he hath sent a sickle from heauen to  
cut them downe; and this hath mowen many  
thousands. Gentlemen, some of you haue glo- Gentlemen  
ried in the number and multitude of your lāds,  
but what hath this auailed? for the Lord hath  
giuē to some of you, so much measure of ground,  
to the length & breadth of your bodies, as hath  
onely serued to bury them in, or so many hand-  
fulles of dust, as your bodies go into, after their  
consumption. SOCRATES carried ALCIBIADES,  
bragging of his lands, to a Map of the world, &  
bad him demōstrat where his lād lay; he could  
not espie it, for *Athens* it selfe, was but a small  
thing.

The Lorde hath told you the former yere  
and yet telleth, and sheweth you this yere,  
where your Landelyeth; so much measure of  
grounde, to the length & breadth of your bo-  
dies, as may serue to bury them in. This is my  
earth, and his earth, & your earth, & therfore  
if ye wil glorie, glorie in the Lord: For why art  
thou

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thou proude ô earth & ashes? Ruffianly Swaggers and Cavaliers; you that haue contemned the Lord and spoken with *Rahsacs* proude and high words: alas a little Carbuncle, and a little spot in the skinne, hath cast downe, some of the proudest of you al: and as *Moses* smote the hard rocke with his rod, so the Lord hath smitten some of your rockie hearts with the rod of his vengeance: and because your damnable othes, haue as it were whipped and tormented the patience of God, they haue also receiued a scourge for which they called for.

Blasphemers

Worldlings.

Worldlings, you had not bene a long time at rest, the cares of this worlde had too much molested you; and as the clocke can neuer stande still from running, so long as the Peaces and Plumets hang thereat; euen so, hauing infinite cares hanging vpon your minds as weights vpon the Clocke, you haue had no rest; and therefore the Lord hath sent one to make you rest for a time; and hath made you *MARIES* insteede of *MARTHA*, that ye might not be troubled about many things, but remember that the thing which is necessarie: The Lord graunt, that in your weekly fastings through the whole Lande, you haue bene *MARIES*, and sate at the fecte of Iesus with humilitie, deuotion, and reuerence. Schollers, children of the Prophets, Cleargymen, and also all ye inhabitants of this kingdom.

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domie, what hath bene the subject, a long time  
of your discourses, but your profite, benefices,  
pleasures, the glory of this world, & in the be-  
ginning of the former yeere, of the triumphs  
of this lande, euen from *Dan* to *Beisshabab*, from  
*Doner* to *Saint Danies* : From *Barmicke* to the  
*Mount*, court, citie : & therefore the Lord hath  
giuen vs iustly another subject to discourse v-  
pon, a subject to speake of our sinne, our crea-  
tor, our permanent citie, our miserie, and our  
mortalitie. If hee had not offered vs this sub-  
ject, we should haue forgotten him. O what a  
happy time then hath it bene for the soule!  
who hath not discoursed of this subject, pre-  
pared and ordered his house? The New-yeere  
being come, forget not this subject, thinke not  
as the Emperour *Ortho* did, that it is a part of  
dastardy to speake of death. Astronomers, be-  
cause you haue bene more busie to behold the  
Eclipses of the Sunne and of the Moone, than  
the Ecclypse in your owne soules: the worlde  
like vnto the Moone in inconstancie, being  
betwixt you and the Sunne of righteousnesse  
Christ Iesus, therefore iustly the Lord sent the  
tempest of the Pestilence, to take away the  
loue of this worlde, to remooue this moone,  
that yee might beholde this amiable Sunne.  
Further, wee were as it were all asleepe, and  
therefore he hath iustly awaked vs, & made the  
whole countrey to stirre: For loe, the Citizens

F

haue

Astronomers.

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**Poore-men** haue fled: the Court hath broken vp, the Vni-  
uersities haue remooued. Poore-men, there  
hath bene in some of you, a famine and want of  
good workes, and therefore there hath bene for  
a time, as it were a famine and want of Gods  
**Martial-men** mercie. Martiall-men, you haue bene fighters  
against God. *Act. 5.* and therefore the Lord of  
Hoastes, hath sent his souldiers, his Angels, and  
his arrowes against you in the Land. **Noble-men.**  
men, because ye haue bene busier to hunt your  
Deeres, & also after the honours, pleasures and  
riches of this life, than after the living God,  
therefore iustly the Lord hath sent his Hunter  
in the Land (as it is called. *Psal. 91. 3*) to hunt &  
slay vs; who hath caught some walking, some  
feeding, some sporting, some sleeping, as the  
experience of the former yere doth witnesse.  
But to leaue generals, I come to thee, ô LONDON  
in particular; thou hast suffered the heauiest  
**An apostro-** brunt. If the Nations that passe by the citie  
**phic to Lon-** aske as they did of Ierusalem. *Jer. 22.* Where-  
**don.** fore hath the Lord done this to this great citie  
What answere can we giue, but that answere  
*Jerem. 22.* Because they haue forsaken the co-  
uenant of the Lorde their God. The mighti-  
nes of thy state, multitude of thy people, haue  
not bin able to keep out the Lords Pursuants  
nor to driue backe the Gun-shot of Gods dis-  
pleasure. Alas, what hath bene thy greatnesse  
compared vnto the greatnesse of Iehouah: the

num

*against the Plague.*

number and height of thy proude Turrets, could not threaten heauen: for the closer they haue pressed to the seate of God, the neerer they haue layen to his lightning. Thou hast triumphed in thy braueries, and therefore the Lord hath the former yeere triumphed ouer thee in his justice; and of thee, O LONDON, of whom it might haue bin said, as it was of TYRVS, whose riuer hath bene as the Haruest of thy rechemewes, and a Mart of the Nations of thee; we haue had occasion to say. *Esa. 23.* Is this that glorious citie of yours, whose Marchants are Princes, and her chapmen, the Nobles: the Lord of Hostes hath stayned the pride of thy glorie.

*Esa. 23.*

To come vnto particulars; London, thou hast heard the former yeete, a sorrowfull musicke, which hath sounded in thy eares daye and night; But what hast thou heard, that thou hast not deserued? Thou hadst brought euery thy time in worldlie merriments; despysing the harpe of DAVID, Moreover, thou hast had a continuall allarum of Belles; they were the Trumpets of Iehouah: thy sinnes caused that allarum, and they haue beene a witnesse, that the Lorde had taken in your Citie, and that you were not able to keepe him out.

The Lords spirituall Trumpets, which haue sounded in our eares: you haue not heard,

F 2

but *Esa. 58.2*

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but contemned, and therefore hee hath made the very Bels his Preachers, to be reproches to vs of our obstinacie; and because wee haue not heard the Bels of the Pulpit, he hath made vs to heare the Bels of the steeple. What maruell, if there haue bene heard within our walles continuall knels and ringing of Bels, seeing there hath bene heard the continuall Bels of our tongues, which by their oathes and blasphemies haue dishonoured the Lord of heauen. I doe appeale to the children in thy streetes, ô Lord, out of the mouthes of babes and sucklings, from whence thy glory should haue proceeded. *Psal. 8. 2*: from thence hath sprong that which hath dishonoured thee. If the filthie Playes, with the blast of a Trumpet, haue sooner called thither thousandes, then an houres tolling of a Bell, bring one hundred to the Sermon: what maruaile that tolling of Belles hath bene heard for another purpose? Citizens, you had not purged your streetes from the plague of sinne, and therefore the Lord hath sent his heavenly Beesome to sweep away multitudes; you had not taken away corruption within, & therefore he placed corruption without. You haue bin too busie to adorne your houses, neglecting the house of the Lord, and therefore, he hath made them desolate, many for-saking them, so that Nettles and Thistles might haue growen in your Pallaces. *Esd. 30. 20*. Fraude,  
op.



*against the Plague.*

oppression, and stealing had walked vp and downe your streetes, and therefore justly that flying booke *Zach. 5.* hath entred into your houses, and taken hold of the stone and timber thereof. **L O N D O N**, thou hast had occasion to say, *Zach. 5.* I see a flying booke, thou hast seene it, for it hath entred your houses, and remained in the midst of them. Alas, wee haue all mourned and sighed for the great number, that the pestilence hath encreased weekly, about three thousande: but what maruaile, seeing there is none of vs, in whom haue not rained about three thousand sinnes? The increasing voyce then of the Pestilence, hath reproached vnto vs the increase of our sinnes. The vnsatiable mouth of the graue hath craued still more and more, and neuer thought it had enough, and spared not to swallow vp our sweetest comforts. Had we not deserued that by our couetousnesse? our hearts had bene as vnsatiable graues, still crying for more, as **SALOMON** speaketh. Remember **Londoners**, how that some of your inhabitants haue ruffled in their royall-like garments, and that therefore they haue bene adorned with a winding-sheete; others, gloryed in their buildings, and therefore the Lord hath made Coffens and Graues for their habitations: some in the multitude of their traine and attendants, and therefore haue had other attendants; the very wormes of the earth

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1a. 49.

to attende vpon them, and to eate them vp. Learne hereby, beloued of LONDON, on the one side, that greatnes of sinnes can shake the foundations of the greatest cities: If their heads stood amongst the stars, iniquitie, would bring the downe, multitudes of offences wil consume multitudes of mē: although the streets were sowe with the seede of man, yet, that they shall be so scarce, that a childe may tel them. On the other side, learne your mortalitie, & to number your dayes, that you may apply your hearts to wisdom. *Psal. 90.* The end of those royal citizens, whom CONSTANTIVS entring Rome, called *reges*, Kings: was death. The Emperour asking of HORMISDA, maister of his workes, what hee thought of them? answered that he tooke not pleasure in any thing, but in learning one lesse, which was, *that men also dyed in Rome.* This is also your ende, (royall citizens) and therefore with HORMISDA, take pleasure this New-yeare, to learne one lesse, that mē die also in Londō.

Four things  
to be obser  
ued in the  
former yeere

I haue further obserued foure things the former yeere, where-with I will acquaint you, beloued of LONDON; in the entrie of the New-yeere, which are as it were, foure Preachers to Preach vnto vs the doctrine of Repentance. The olde yeere, hath bene a yeere of wonders, as fiely I may tearne it: Witnesse the strange alterations, like vnto the variable estate of the Moone. As King AHASEROSH, called

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to minde out of the booke of Records, and the Chronicles, the things fore-past: Euen so call to your mindes, out of the booke of your memories, and the Chronicle of the former yeere, the things which then haue hapned. The Lorde hath visited vs the former yeere at diuerse times, with foure visitations; In the beginning, in the middest, in the ende. Two of them are visitations of sorrow, two of joye: Two of them haue bene Funerallles, two haue bin deliuerances and Coronations. Two haue concerned a Prince, two a Princely City: These haue ben diuersly intermingled, sorrow and joye haue followed and kissed each other; Sorrow hath begunne the yeere, joye hath ended it; both joye and sorrow haue walked in the middest.

To particularize; The first hath bene a visitation of sorrowe, and the funeralles of a Prince in the beginning of the yeere: the Lord first visiting with sicknesse, and afterwarde taking away that Noble Princess of famous memorie; that worthie instrument of Gods glory, by whose sacred Scepter the faithful Protestant (aswel we strangers, as the natural inhabitants) haue found a secure and fertile nursery.

At that time, ô the sighes of the righteous! ô the complaints of the godly! ô the feare & doubting of many! *Spemque metumque inter dubij*, some fearing, some hoping. Then as Iosias was

A visitation  
of sorrowe  
with the fu-  
nerals of a  
Noble Prin-  
cesse.

2 Chro. 35

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mourned for by all IYDAH and Ierusalem, and JEREMY mourned for IOSIAS, & al singing men and singing women: Euen so all the cōpanies, and Orders of the Realme, the Princes and the prophets plentifully watered their cheekes, euen from the honourable counsaillor to him that grindeth at the Mill. This began a little to mooue vs, as it were, to taste the medicine of repentance: for the death of a good Prince is one of the Lords Preachers, & to make many at that time to pray vnto the Lord, that hee would be mindfull of Sion, and not permit vs to fall againe in the superstitions of the Antichrist. This part of the tragedy ended, behold, there followed the second alteration, the visitation of ioy and mercie: the proclamation of a new Prince, and afterward his ioyfull Coronation. At that time, ô the admirable ioy, euen from *Dan* to *Bershebah*, from th'one part of the land to the other; for this heavenly gift, of a noble, renowned, godly, Religious, vertuous, wise & learned Prince, a man after Gods own heart, and (vnfeignedly I may speak) a man after our owne heart, long desired and wished for in the hearts of the Godly subjects & true professors. Sorrow in the first visitation, was as it were a heavy stone vpon our hearts, but in the second visitation hee hath as it were sent an Angell from heauen, to speake to the whole  
5 Kingdome: *Feare not*. In the first, the whole land

2  
A visitation  
of ioy with  
the Procla-  
mation and  
Coronation  
of a new  
Prince.

*against the 'Plague'.*

land was as it were laid down in the bed of sorrow, but by the second, there arose a new Sun, whose beames were comfortable to the whole land. This then hath bin another of the Lords Preach rs. But hath this mooued vs, either to continue or to goe forward in the waies of the Lord? alas, wee haue not altered the colour or haire of our heads, nor added one inch to our stature since all these things haue bin accomplished among vs: our hearts haue bene as the adamant, that the impiession of Gods graces haue not entred. And therefore there followed the third visitation, of sorrow & lamentation, the deluge of the Pestilence, the second Funerall. The funeralls of whole families, and the funeralles of a Princely Cittie, which was as it were going to her graue, if the Lord in his mercy had not commaunded his Angel to put vp his sword into the scabberd: this was an other kinde of Preacher. The consideration of the second visitation, had made vs to say in our hearts with DAVID in his prosperitie. *Psa. 30.* I shall neuer be mooued. The Pestilence of securitie did beginne to raigne among vs, I doe appeale vnto the words & speeches of the inhabitants which then were vsed in the Lande; and therefore the Lord came, and mingled our joy with sorrow, & sprinckled a little salt ouer the joy of the country, and by a morta'itie. hee did put vs in minde of our mortality. As Christ shewed

3  
A newe visitation of sorrow, with the funeralls of a princely citie.

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shewed vnto PETER, and the rest vpon the Mountaine, when they were in the midst of their joye; and that PETER said, Let vs make heere three tabernacles: as hee shewed I say to them, MOSES and ELIAS, which were dead men, Euen so in the midst of our ioy and glory, when wee were saying, It is good to bee heere, and to make our tabernacles heere: euen then he shewed vnto vs MOSES and ELIAS, and sent vs a mortallity. It was vsuall amongst the Egyptians, that in the midst of their feasts, & solemnities, a resemblance of death, all trembling and shaking, was brought and carryed round about, to make them remember it, & to learne sobriety. Euen so, in the midst of our solemnities, for the joye of a newe Prince, death hath been carried round about the Land, that we should not waxe to wanton, and forget the Lord. It is storied that when the Emperours were crowned, the Sepulchers of dead men were shewed vnto them, to make them mindefull of death: euen so, when our King the former yeere was Crowned, the Lord hath shewen vnto him, and to vs, the Sepulchers of dead men, and by the continuall allarum of Bells, put vs in minde of death: which mindfulnessse, as CASSIANVS an ancient writer speaketh, is a generall restraint from euil. Let this Preacher, beloued of London teach you, that as IOSEPH. of *Arimathea*, had a sepulchre in the midst of his beau-

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beautiful garden; euē so you ought in the midst  
your prosperity & felicity, to be mindful of your  
mortal being. The fourth & last visitatiō in the  
end of the ycere, hath ben a visitation of joy, a  
deliuerāce frō the Pestilēce; & as it were a *second*  
*Coronation*, a Coronation of your citie; the Lord  
compassing it round about with joyful deliue-  
rāce, *Pf. 32.* & crowning it with his accustomed  
kindnes, with mercy & cōpassion. But of this  
more at large in King DAVIDS sacrificing.

A newe visi-  
tation of ioy  
with a se-  
cond Coro-  
nation.

*Pf. 103.4*

To proceed, I told you beloued before, that  
the Lord by the smart-Preacher of his justice  
and anger, hath crossed vs two maner of waies:  
First punishing vs as it were by Retaliation, for  
our glorying in the number and multitude,  
with a diminution. Secondly, by contraries:  
The first hitherto I haue amplified; Now fol-  
loweth the second; obserue them with me, how  
wonderfully the Lorde the former yeere by the  
deluge of the Pestilence hath in diuers things  
crossed our expectation: First, which wee  
had spoken: Secondly, expected: Thirdly,  
begunne. First, we had said and expected, that  
the number and multitudes of people should  
haue bene augmented, both in the citie, and in  
the Land: and behold, there hath bene a iust  
contrarie, it hath bene diminished in both,  
ô howe many thousandes haue bene buried!  
Howe haue the Church-yeardes beene fil-  
led vppē, that scarce there was no place?  
hath

<sup>2</sup>  
The second  
thing, where  
in the Lorde  
hath crossed  
vs, namely,  
by contra-  
ries,

<sup>1</sup>  
Encrease of  
people was  
expected.

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hath not the Lorde shewen the trueth of that  
threarning? *Ier. 7. 32.* They shall bury in *Topheth*, till there be no place? Secondly, wee had  
said and expected, that multitudes against the  
Coronation would come, both in the citie and  
in the Land: and beholde a contrary, multi-  
tudes haue departed out of Both; some lea-  
uing the citie, others the Land. Thirdly, wee  
had expected, that euen our streetes should  
haue bene filled with joyes and triumphs, &  
that therein we should haue shewen the signes  
thereof: and behold a contrary, they haue bene  
filled with sorow, mourning, weeping & how-  
ling, for the funerals which haue walked along  
them. These haue bene the triumphs of *LON-  
DON*; We expected in our streetes the sound of  
the Trumpets, and the sweete harmonie of  
Musicke to welcome our Prince; and behold,  
in steede of them, wee haue heard a contrary  
musicke, the continuall knels of Belles to wel-  
come death: we expected shewes of triumphs,  
& behold, other shewes we haue scene, the fu-  
nerals of dead men, who were gone to try-  
umph in heauen. We had begun to builde to-  
wards heauen, almost as high as the builders of  
*Babell*: every one for highest and finest, o the  
great preparations and diligence in their buil-  
ding and erecting? But behol'd, a suddaine al-  
teration, a stay of their worke; where some had  
set vp, others plucke downe: and as the build-  
ers

<sup>3</sup>  
Tryumphs

The try-  
umphs of  
the last ye



*against the Plague*

ders of Babel haue bene disperſed, euen ſo  
ours haue bene ſcattered: Some are dead, and  
ſome yet left a liue: The Lord hath ſent ſome  
of them, from their downe-beds, to their duſt-  
beds. And as the arrow came ſuddainly from  
I E H V his bowe, and ſtrooke I O R A M euen in his  
Chariot. 2. *Reg.* 9. 28. euen ſo, the Peſtilence,  
the Lordes flying arrow, *Pſal.* 91. hath ſtrooke  
ſome, euen in the miſt of their triumph: he  
changed our glorie into ſhame. *Hos.* 4. 7. and  
fulfilled that threatning by the Prophet, *Ier.* 7.  
34. *I will cauſe to ceaſe from the cities of Iudah, and  
from the ſtreets of Ieruſalem, the voice of myrth,  
and the voice of gladneſſe.* So that with H E S E-  
C H I A S *Eſa.* 38. 17. Thou haſt, ô London had  
occaſion to ſay: Behold, for felicitie I had bit-  
ter griefe, but it was thy pleaſure to deliuer my  
ſoule from the pit of corruption. Fourthly, wee  
had expected profite, and that the traficke  
ſhould haue flouriſhed, moreouer, that now we  
ſhould haue aduentured, where before many  
kept themſelues cloſe and durſt not. How ma-  
ny had brought vp great ſtore of pretious  
wares, thinking that neuer they had had ſuch  
a time: and yet beholde a contrarie, the traf-  
fick, both of the mother-citie, & of the daugh-  
ters, of the head and of the members, hath bene  
ſlacke, doings little or none, no aduenturing,  
little paying; wares eſteemed better thē debts,  
and euery one keeping cloſe: ſo that wee haue  
had

<sup>4</sup>  
Profite

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had occasion to vse the saying of the Prophet  
*Iere. 8. 15.* We looked for peace, but no good  
came, and for a time of health, and beheld trou-  
bles. Further we expected that our shops shold  
haue bin open in that ioyfull time; which were  
furnished with great riches against the future  
triumph, thinking to reape great profit, and be-  
holde a contrary, many haue bin lockt vp, by  
reason of a double departure, of some out of  
the city, of others out of this world. The Lord  
hath taken away from vs our markets and faires  
the greatest stayes of the common wealth, and  
from thee, o London that renowned BARTHO-  
LEMEVV faire, and the sportes thereof, wrastring  
and Shooting: and instead of them, there haue  
bin wrastring against death, & the Lords An-  
gels, shooting off the Lords arrowes. *Psal. 91.*  
The reason of this, all hath been because the  
Lord would haue vs profit not by our cōmo-  
dities, but by his chastisements. It is reported  
that the mountaines which are full of golden  
mines, that they are commonly barren and vn-  
fruitefull: we by reason of our riches were vn-  
fruitefull and barren in good workes, & there-  
fore the Lord by his rod would make vs fruit-  
full, and to reape profit for our soules. Lastly,  
many had made preparatiōs against the future  
triumph, to adorne themselves, and to meete  
their Prince: and beholde a contrarie, some  
of them haue been adorned with a shrou-  
ding

against the Plague.

ding sheete, and so are gone to meete another Prince in another kingdom, to tryumph eternally.

It hath fallen out o London with thee and thy inhabitantes, as with the Emperour SALADINVS, after he had gotten great victories, and had tryumphed; fell sicke & had nothing carried before him to his graue then a shrouding sheete: & what else haue had many of your inhabitantes? Thus then beloued, the Lord hath spiced your great ioyes cōceiued in the beginning of the yeere, with sorrow and bitterness. If you would know the reasons, that you should not forget eyther the Lord or your selues, for if you had surfeted of pleasure, and receiued to much good, it would haue bin as an introduction to worse to come. When tydings was brought to PHILLIP of *Macedon*. First that PARMENIO got the victorie ouer his enemies, Secondly ALEXANDER his son was borne, And thirdly his Chariots wonne the prize at *Olympus* all in one day, he called vpon fortune to doe him some little hurt, & to spice his ioyes with bitterness, that they should not make him forget himselfe. Euen so o England, seeing that thou hast first obtained a vertuous Prince, a wonder of the world, secondly victories ouer thy enemies of *Ireland*, & thirdly aboundance of Come and fruits of the earth, and that all in one yeere; it hath been good, that the Lord  
hath

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hath done thee some little hurte, and spyc'd  
thy joyes with bitternesse, that thou shouldest  
not forget thy selfe. That the Lord then, hath  
thus crosled our expectations by contraries;  
to what shall we ascribe it, but to this, that wee  
haue crosled his expectation by our sinnes? I  
may vse the Apostles saying. *1. Cor. 11.* For this  
many among you are sicke, & many are dead.  
The Lord of Hostes hath dealt with thee, o  
England, as **TAMBERLAINE** the Great, in his be-  
sieging of cities. First, he erected white Tents,  
in token of mercy, if they would render them-  
selues. Secondly, if they remained obstinate, he  
erected red Tents, in signe of blood. Thirdly,  
whē that preuailed not, he erected black tents,  
in signe of death. Even so, the Monarke of the  
worlde hath first erected among vs, the white  
Tents of mercy, by the preaching of the Go-  
spell. Secondly, because we rendred not vp our  
hearts, he hath erected vp his red tents, threat-  
ning vs with an enemy without, and an enemy  
within. Lastly, because this hath not auailed,  
he hath erected the last yeere his blacke tents,  
sending among vs mortallitie; the funerals  
haue walked vp and downe our streetes, with  
mourning and lamenting; the parents for the  
children, the children for the parents: Let then  
theremaynders repent, least they all likewise  
perish. And thus much for the first Preacher of  
the formeryeere, the Lordes linart-preacher in  
his

against the Plague.

his anger and in his justice.

There followeth now the second Preacher,  
The Preacher of mercy, which the Lorde, <sup>2</sup> The second  
whose mercies are infinite, hath manifested in Preacher of  
three things: in the giuing of a Prince, in the former  
the fruits of the earth; in the very Plague it selfe. <sup>yeere, the</sup>  
First, by the gift of an honorable plant, which preacher of  
his right hande it selfe hath planted among vs: <sup>mercy manie</sup>  
although I haue once already mentioned it be- <sup>fest in</sup>  
fore, yet I would not esteeme it a tautologie to <sup>three things,</sup>  
repeat it twentie and twenty times more; vnto  
this benefite he hath added another; The pre-  
seruing of him, by his holy Angels, his maje-  
sties safest garde. First, from the snare of the  
hunter, and the noysome pestilence. Secondly, <sup>I</sup>  
from intended treason, against his sacred per- <sup>In the guise</sup>  
son. Seeing the Lorde hath giuen vs a worthie <sup>of a Prince.</sup>  
instrument of his glorie, to beate downe the  
walles of that *Rom. 11* IER I C H O: Satan would  
faine hinder it; and thereby sheweth that hee  
hath no greater enemy in the world, then our  
most Christian Prince. Satan (to vie the words  
of AVGVSTINE) the former time was as a Lyon,  
for then he raysed open persecution against the  
Church: And now he playeth the subtile ser-  
pent, and priuily lyeth in waite. But although  
they a'l should stande vp as a huge mountaine  
against our ZOROBABEL, yet shall they bee  
made, I hope, a plaine as the prophet speaketh.  
The second token of his mercie, hath bene the

G

bles.

Zac. 4. 7.

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<sup>2</sup>  
In the blessing of a plentiful yeere.

blessing of a fruitfull yeere; the abundance of corne, which the distilling dew of heauen hath comforted; the sheaues whereof haue filled the mowers hands, and the gleaners lap. The heauens haue dropped their fatnesse, and the earth hath made the hearts of manie to leape for joy, and the barnes as it were to enlarge themselves for the receite of this blessed plentie. This mercie of the former yeere, is a Preacher, preaching vnto you, beloued of England, (the 8. verse of the 34. Psalme) Taste and see how gracious the Lord is. The third token of his mercie, doeth appeare in the very Pestilence it self; the Lord hauing shewen mercie (as the Prophet speaketh) in the midst of his justice. If this seemeth vnto you a paradoxe, I will prooue and manifest it in foure things: in regarde of the time, of the number, of the place, of the kinde of punishment: his mercie towards vs, rising vppe by foure degrees, like the water in *EZECHIEL. cap. 4. 7.* which at the first time came but to the ankles; the second time, to the knees; the third, to his loynes; the fourth time, was a deepe riuer.

<sup>3</sup>  
In the Pestilence it selfe, as appeareth in foure things.

<sup>1</sup>  
In regarde of the time and that,

First the time preacheth his mercy, for our continuall sinnes, without continuall repentance haue deserved a continuall Plague: but the continuance of this rod hath notwithstanding not bene among vs: The mercie of the Lord towards vs, in regard of the time, doth appeare in two things, before he commeth, and when he

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is come. First, before he commeth, his greate patience and long sufferance; he commeth leysurely, but euery nine or ten yeeres once, where as he might ycerely visite vs, if he would deale with vs iustly, according to our sinnes. Secondly, when he is come, the short continuance of the Pestilence, seauen or eight Moneths at the most: The Lord turning the storme to calme, so that the waues thereof are still. *psal. 107. 29,* ô admirable lenitie and fatherlie kindnesse! thus dealeth he not with other Nations: Goe but vnto your neighbours, & they will preach vnto you Gods mercie towards you. Aske the Pagans, and they will tell it you: witnesse that Plague begunne, *Anno 540.* which lasted fiftie yeeres tormenting them. Secondly, the number preacheth vnto you Gods mercie. Our infinite sinnes had deserued, that millions and millions, should haue bene swept awaye, and yet there hath bene but a gleaning of few. If you reply, and set before mee, the greatness of the former Plague, which seemeth to take awaie this mercie, which I amplifie: Aske but of *DAVID*, and hee himselte will open Gods mercie towards you. What is the number of thirtie seauen thousande, in the space of a yeere, in regarde of seauentie thousande in three daies? Goe further, and aske the Nations, which knew not God, & they wil lay it open to you. What is the number of 37. thousand,

<sup>1</sup>  
Before hee  
commeth

<sup>2</sup>  
When hee is  
come.

<sup>3</sup>  
In regard of  
the number,

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in regard of 2000. which dyed euery day in the time of VESPASIAN, of 5000. euery day, and sometime of 10000. in the time of IVSTINIAN; of a hundreth thousande in the citie of Rome: Anno 1521. Thou, ô little kingdome of Bohemia, which hast lost, Anno 1577. 300000. mayest Preach vnto this kingdome, the Lords mercie towards her. O *Gracia*, thou hast in such manner bene consumed, that there were almost none to burie thy dead; and yet thou, ô England, hast had not onely some to burie thy dead, but to accompanie them decently and honorably to the graue. It is then the Lordes mercy onely, that we haue not all bene consumed. *Lam. 3.* O that thou couldest, ô England, yet perceiue thy present happinesse, and preuent a future horror!

Euseb. lib. 9.  
Cap. 7, 8

<sup>3</sup>  
In regard of  
the place

Thirdly, the diuerse places vnuisited in this kingdome, do Preach this mercy: The Plague of the soule which had raigne in euery place; had deserued that the Plague of the body should haue raigne also in euery corner. The Lord might haue sent his Angel, euen from *Dan* to *Bershebah*, to strikenot onely the head with some of the members, but altogether, and yet he hath not: for although this Pestilence, hath bene more generall then others, yet many haue bene exempted. Both *DAVID* and other nations doe Preach vnto thee, ô England, this admirable mercie. Remember the



*against the Plague.*

15. Prouinces of the Romaine Empyre, wasted away in a short time by this smart-whippe. In Egypt (*Exod. 12. 30.* there was no house where there was not one dead: And yet behold, there haue bene many housen, I say, not in England, but in London it selfe, which haue escaped. To what shall we ascribe this, but to the greate mercy of the Lord?

Fourthly, the kinde of punishment, where- with we haue bene visited, preacheth also the Lords mercie to England; and that in two things. First, that he hath not sent vnto vs, the whole Trinitie of chastisements, propounded vnto **DAVID**. Secondly, In that he hath not sent the heauiest of them three. First, our sins did deserue them all three together: the famine and scarcitie of good workes: famine and scarcitie of bread; our fighting against the Lord; the sword of the enemie; the infection of the soule; the infection of the body. But the Lord who is mercifull, hath called backe his anger, and not stirred vp all his wrath. *Psal. 78.* 38. The Low-countries may Preach the Lords mercie towards England. They haue sometimes felt at one time the trinitie of punishments; and the former yeeres, both warre and Pestilence; wee in the meane time, feeling but the rodde of **DAVID**; Wee did, I confesse, expect a heauier judgement, wee looked for nothing else, but blood-shedding, and fighting

4  
In regard of  
the punish-  
ment it selfe,  
and that in  
two respects

I  
Of the trini-  
tie, sending  
but one.

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ting for a crowne: & behold, we haue nothing but joye, peace, prosperitie, and joyfull ringing for a Crowne. This our joy in the meane time being spysed with a litle bitternesse.

2  
Sending not  
the heauiest.

Secondly, he hath not onely visited vs with one of the three; but also with the sweetest and the best; vsing not the rodde of reuenge, but the scourge of correction. And although our finnes had deserued the heauiest; yet he hath shewen to vs that mercie which he shewed to DAVID, not suffering vs to fall into the handes of men. If he had sent vs famine, it would haue made many to haue morgaged their Landes to PHARAOS: *Gen. 47. 20.* to haue left the kingdome *Gen. 12.* Famine (as the Prouerbe is) is an euill counsellor: when hunger had gryped vs, it would haue egged men to thefts, murthers, deteils: Many would haue liued vpon the ayre, and their owne moysture, and so consumed away, and in doing nothing, to vse the saying of AVGVSTINE, haue come to nothing. Mothers, you may be Preachers of Gods mercie: if hee had sent a famine, alas, the tongue of the sucking childe, had cleaued to the rooffe of his mouth for thirst. The yong children had asked bread, & no man should haue broken it vnto them. And to vse further the words of IEREMIE (the hands of the pitifull woman would haue sodden their own children,) as they did in *Lam. 4. 10.* the siege of Ierusalem. If he had sent vs hostile per-

*"against the Plague.*

persecutiō, Alas, the vnmerciful souldier would haue laied opē your hedges, leauiled your houses with the ground, & emptied you & yours of all their possessions. Where had bin your cities, your wiues, your daughters? where your temples, your Prophets, yea, where your religion? they would haue displayed the banner, and set vp the ensigne of the Romish-beast, & erected the signes of their abhominatiōs. They would haue blasphemed the God of Israel, and said; are these the Christians, where is their God? But now, beloued, they all remaine in their flowre & prime, & the rod of DAVID hath not hindred vs to enter the temple, nor the exercises of religion: we see our signes and our prophets; we enter into the house of the Lord, with libertie of conscience, there to behold her beauty. *Psal. 27.* and to adore the God of Israell in the spirit and trueth. Wee strangers, may also bee preachers, ô Lorde, of thy mercie, in the midst of thy justice. It is true, thou hast much diminished the number of thy litle flock collected in this Kingdome; yet better hath it bene for them (that are exiled here for the name of thy Sonne, & for the testimony of thy eternal truth) to haue fallē in thy hands, then in the hands of mē, of whose barbarous cruelty, both they & their fore-fathers haue had experience. and although they are buried, in their exile, yet thou hast transported thē in their heavenly

An apostrophe to strangers.

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father-land. Thou which hast brought this vaine, out of the Romish Egypt, & planted it in this land, as in another *Canaan*, make it fruitfull, returne we beseech thee, and now visite it in thy mercie, and wee will not goe backe from thee but cal vpon thy name. I returne to thee *ô London*, preach thou also the Lords mercie, he hath not vndon or dissolued thy cōposition, nor conerd thee with brambles, hee hath not vtterly destroyed thee, as *Babilon*; The great *Ninuse*, *Troy*, *Ierusalem*, and the rest, of which wee may truly say, *O iam perire ruina*, the verie ruines of them are gone to ruine: thou standest yet, and I hope, shalt flourish as much as thou euer didst, if the former iudgement mooue thee to repentance. I will conclude with a paradoxe. Mercie we had desired the former yeere, and mercy hee hath also shewen the former yeere, yea by the sending of the plague. The Lord hath heard our prayers. If this seeme strange to you beloued, I will expound the paradoxe. In the beginning of the yeere, when that Noble Princesse Elizabeth of famous memory, fell sicke; during her disease, wee mourned, sighed and lamented: We were heauie and much troubled, many righteous soules prayed vnto the Lord, and in their prayers desired two thinges of the Lord: first, that if she should come to die, that hee would not suffer them to fall into the hands of enimy; Secondly, that hee would bee mercy.

A paradoxe,  
the truth  
whereof the  
event of the  
former yeere  
hath mani-  
fested.

*against the Plague*

mercyfull to *Sion*, and not disperse and scatter them, but gather & keepe together his church: and beholde the Lord hath heard our prayers, he hath not suffered vs to fall into the hands of men, he hath sent a pestilence, by which we are fallen into his handes: for what is the Plague but a fall into God his hands, according to the definition of *DAVID*. Further he hath not dispersed, but rather called and gathered many of vs vnto himselfe: for what is death else, but a gathering vnto our fathers, & a departure vnto God? the Lord hath called many of his children frō Schoole, frō the Schoole of this world, where they had learned no good; he hath called them to that heauenly vniuersity. Many had desired to see the tryumphes of the cittie, but the Lord in his mercy hath made them to see a better tryumph in that permanent Cittie and heauenly Ierusalem. Many had desired to see the Coronation of their newe Prince, but the Lord in hīs mercy hath made thē to see a better Coronation, the Coronation of the Prince of glorie, & of the true *SALOMON* Christ Iesus; yea he hath made many v̄ royall priest-hood. *Apo. 1.* thus thē beloued of *LONDON*, I haue amplyfied vnto you the mercy of the Lord, which hath onely staid the Angels sword, or else, it would haue gone forward. There is no comparison betwixt the mercy of God and the mercy of men: It is reported that *MARCELLVS*,  
after

### *The Kings Medicine*

After that his souldiers had conquered SIRACUSA, not without the great slaughter of many, was so compassionate ouer them, that hee went vp to the highest Towre in the Castle, & with teares lamented the ruine and ouerthrow thereof. What soeuer may be said of MARCELLVS for his clemencie, ouer those he had slaine, yet there is no comparison to be made betwixt him, & the Emperour of heauen and earth: hee hath had frō the high tower of heauē, compassion ouer the Cittie: It hath repented him, hee hath beheld her ruines: If mercie had not bene before him, and grace behinde him, (so great is our sinne) the whole Cittie might haue been destroyed. And thus much for the second Preacher of the former yeere, and also of the second part of this new yeres-gift.

### *The third part, containing the Kings Medicine: is selfe, with the ingredients thereof.*

AS an expert Physition, first sheweth the disease it selfe, with the cause and danger thereof; and then prescribeth to his patient, Physicke, to cure him, and the order of his diet: Even so hauing shewen beloued of Londō, the disease it selfe, the Kings euill with the effect thereof, giue mee leaue now to prescribe the Physicke,

*against the Plague.*

Phisicke against the Kings euill. And as the Physition hitting vpon the right humor and cause of the disease, can with happier successe applie his Phisicke: So wee knowing the cause, both of the spirituall and corporall infection, shall the better bee able to finde out the right medicine. It is the desire of al sickemen to know a good medicine, which hath bin knowen most to preuaile, best to remooue, and soonest to cure the person diseased. This he learneth, to know out of the booke of nature, the best physitions, the cause of the disease, and the experience of others: & if there bee a medicine which is much vsed and commended, euery one is desirous to haue it, and to knowe the ingredients thereof. As this is the desire of the diseased in regard of the body, so it ought also to bee the desire of euery Christian in regard of his soule.

This hee shall learne to know, out of the booke of God, the cause of the disease, the spirituall Physitions, and the experience of others. If we desire one for to cure the plague of the soule & the effect thereof, which is commended and hath been vsed, and tryed by experience: behold, I set one before you, the Kings medicine, DAVIDS repentance, so called, because a King of Israell tooke it in, both in the Plague, and after the Plague. As for the bodyly kings medicine, & other humane confections of art, they

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they are of no force to cure the spiritual contagion. For the Triacle, and to vse the words of the Lord, *term.* 8.22, the Balme of *Gilead*, and their Physitions, cannot helpe or recouer our health; and therefore the Lord reprocheth the. *Ier.* 46.11. Goe vp vnto *Gilead*, and take balme, & Virgine, the daughter of Egypt, in vaine shalt thou vse manie medicines, for thou shalt haue no health.

Seeing that the confessions of men, are of so litle force, there is no better then this kings medicine, which is better worth then all the balme of *Gilead*. If ye are desirous to knowe, where the ingredients of this Physicke doe grow; ve shall finde them growing in the garden of this Scripture nowe in hand. As the Lord (saith *ORIGEN*) hath prepared Physicke for the body, out of the hearbes which grow in the fields and gardens: euen so he hath ordainned Physicke for the soule, whose ingredients he hath sown in the garden of the Scripture, of this Physicke Christ Iesus is *αἰσχρολογία*, the supreme Physici. n.

The ingredients of the Kings medicine are set downe.

That wee might then orderly proceede in this orderly repentance of king *DAVID*, who hath bene skilfull in the arte of repentance, I will set forth a liuely Anotomie of a repentant sinner, whose foote-steps we ought to follow flempe by steppe.

In this spirituall king, Medicine, I obserue  
fiue



*against the Plague.*

five things: First the patients, or the persons which tooke it in, verse 28. and 16. The King and the Elders of Israell.

Secondly, the ingredients of this Physicke and the parts wherof it is compounded, which are three in number. The first ingredient, is the knowledge and feeling of the Kings disease. *vers. 10.* And his heart smote him. The second is, his desire of spirituall life and health, in the same verse: Take away the trespassse of thy seruant: The third is, the hearbe of patience. *vers. 14.* the king grudged not, but saide, Let vs fall into the hands of the Lord.

Thirdly, the patients behauiour, and the manner how the king tooke it in, which is set downe in three things: First, the discouery and laying open of his sore vnto the Physition. 2. *Sam. 24. 10.* I haue sinned exceedingly, and I haue done very foolishly. The second is, his bodily prostrating of himselfe, with the Elders vpon their faces: 1. *Coron. 21. 16.* Thirdly, an humble cloathing of himselfe, with the Elders in Sack-cloth, in the same verse of the Chapter.

Fourthly, the time when hee tooke in this medicine, and the cause moouing him to vse this receit: which was, when he saw that hee was infected with the Plague of the soule: 2. *Sam. 24. 10.* Then, &c. and that he perceiued the effect and danger thereof, the bodily pestilence. c:

*The Kings Medicine*

lence, 2.Sam.24.17.

Fiftly, the operation of the Kings medicine, which is, the ceasing of the Plague. 2.Sam.24.25. With the behauour of the patient DAVID now being healed; his sacrificing vnto the Lord. 1.Ciiron.21.28. This is the Anotomie of the Kings medicine: of which in order.

I.

*The patients or persons, which tooke  
in the Kings Medicine.*

**T**He persons which vsed this Physick, are the King and the Elders; honorable persons, the chiefest of the kingdome: Patients which were diseased, infected with the spiritual contagion. Kings and Princes, mortall Gods, Potentates of the earth, and yee the elders of the people: Heere is a Looking-glasse for you; come down from your thrones, and the height of your glorie; be not ashamed with a vertuous, Prince, to take in a royall medicine. Let not the maximes of that vnpure Atheist MACHIAVEL, that malaperte and pelting Towne-Clearke of *Florence*, infecte your soules, who among the resse of his filthinesse, blusheth not to spewe out this poyson, that Kings and Princes neede not make any accounte of godlinesse, and that it is sufficient to make onely

*against the Plague*

an outward shew of it.

The practise of **DAVID**, and the Elders, doe shewe the contraries; going before you, whose foote-steps follow steppe by steppe. As the Physitions prescribing a medicine, shewe the reasons, which ought to moou the patients to take it in: Euen so let mee, ô Princes and Elders of the people, with the prescription of this royall medicine; shew you also the causes, which ought to perswade you to the taking in of this Physicke.

The reasons are five in number. First, the consideration of your disease, & the multitude of your sinnes: Princes, you are most of all troubled with the kings euill, and the greatest sinnes commonly raigne among the greatest.

Five reasons  
to mooue  
great men to  
take in this  
Physicke

Secondly, the prescription of the whole Colledge of the spirituall Physitions. God the Father commandeth it. *Ierem. 13. 18.* Say vnto the king & to the Queene, humble your selues.

Thirdly, the example and practise of great men, with the succes thereof; **DAVID** **MANNASSES**, **EZECHIAS**, and the rest.

Fourthly, the danger in which you cast your selues, if it bee neglected. The iustice of the highest God, fearing no power, preuented by no pollicie, staid by no brybes. He spareth not the Prince for his Scepter, the high Cedar Tree for his height, the stronge Oke for his strength; The greene Laurel for his greenesse.

The

### *The Kings medicine*

The flying booke. *Zach. 5.* is a large booke, which noteth, that none of what place or calling soeuer, can be exempted from Gods judgement. *Tophet* is prepared of olde, it is euen prepared for the King; he hath made it deepe and large. *Ez. 30. 33.* The Lord hath a rasour. *Ez. 7. 20* (by which his judgements are meant) and by this he will shauce, not only the haire of the feete, but of the head, and the beard also. The Lord hath also raging floudes, that come vp, not to the loynes onely, and the middle, but euen to the chin and the necke. *Ez. 8. 8.* The Frogs could not be kept out of *PHARAO* his bed-chamber, nor from the Couch where hee lay. *Exod. 8. 3.* The Lord is not like the litle fishermen, that spread their Nets for the smaller fish, because they cannot take the *grand Leviathan* of the Sea, and the Whale with an hooke; or pearce his jawes with an angle. *Iob. 40. 21.* For he is able to take the Dragon and Crocodile of the riuers with an Hooke, and cause  
3 the fish to cleaue to his scales. Fifthly, to be an example to your subjects, for *Regis ad exemplum totius componitur orbis*: As the Brooke doth follow the nature of the fountaine, and the sea the ayre; euen so the people is the shaddowe of the Prince. You ought then to be as one saith, *carbo & lampas*, a coale burning vnto your selues, and a lampe shining vnto others. As the oyntment ranne downe from the head of

AARON

AARON, by the beard, to the verie boarders of the garment: so the sweet oyntment of good workes ought to come and descend from the King, the head of the people, by the counsell and elders of the people, to the meanest soule in the Land. True is the saying, that the repentance of a king, is as it were, the repentance of a whole kingdome: And thus much for the patients which ought to take it in.

I I

*The ingredients of the Kings medicine, and the parts whereof it is compounded.*

**T**He first ingredient and part of the Kings medicine, is the feeling of his disease and knowledge of his sinne, for his heart smote him. This was then an inwarde sense and feeling in the heart of DAVID. The Physicians in their practise of Physick, prescribe two manner of remedies; some to be taken inwardly, as Pilles and medicines: some to be applyed outwardly, as playsters, and such like: In this spirituall Kings medicine, there are ingredients which must be taken inwardly: whereof the first is, this inward knowledge of our sinne. Many excellent hearbes are the ingredients of the bodily Kings Medicine: of which the first is *Sage of vertue*. Surely this knowledge of our sin, is an hearbe which hath singular vertue, as shall appeare. Followe heerein the King in the taking in of this medicine; let there be in

Knowledge  
of sin,

H

the

### *The Kings Medicine*

The quality  
of this know-  
ledge in three  
things.

thy foule, an inwarde knowledge, detestation and sorrow for thy sinne. In this knowledge, obserue two things: First the qualitie of it: Secondly, the necessitie of it. Knowledge must euer goe before the face of repentance, and must be accompanied with three things: First, of the person offended; his name, maiestie, greatnes: Secondly, of the person offending; his basenesse, mortalitie, and corruption. Thirdly, of the nature of thy disease; not of the distinctions of sinne, and of her proper names, but of their number and weight: How manie, how grievous, how farre they extend to the annoyance of the earth, prouocation of heaven, breach of Christian charitie. In this maner vse the kings medicine; conuert thy sinne before reason, examine it with iudgement and vnderstanding: consider what an infinite maiestie it offendeth; what infinite plagues it bringeth; enter into the closet of thy conscience; turne ouer the bookes of thy accounts, ca't thy reckonings, set downe the summes; and as DAVID numbred the people to know them: euen so number thy sinnes (as farre as possible is) that thou mayest attaine to this knowledge. Set downe, *Item*, for abusing of Gods creatures; for spirituall Idolatrie; for blaspheming and swearing *Item*, for prophaning of the Sabbath. *Item*, for disobedience to parents & magistrates. *Item*, for hate, enuie: *Item*, for adulterie and

against the Plague

& vncleane lusts. *Item*. for stealing & oppressi-  
on. *Item*, for lying & slander. *Item*, for the 4.  
sins of Sodome. Alas, the totall summe is the  
breach of the whole law; the summe is greater  
then the number of the people, which I O A B  
brought to D A V I D.

Now that thou mayst not forget to take in  
this ingredient, there are three reasons to per-  
swade thee. First, it is the counsel of the whole  
colledge of the spiritual Physitions; of God the  
father. *1 cr. 3. 13.* know thine iniquitie, for thou  
hast rebelled against the Lord thy God. And  
*Ez. 16. 2.* Cause the people to remember their  
sin. Of God the holy Ghost. *Rc. 2.* Remember  
from whence thou art fallen, & repent. It is the  
counsel of MOSES, that they should remember  
their sin. Secondly, the practise of others, & the  
successe thereof. D A V I D tooke it in, in this man-  
er: *I know mine iniquities, & my sinne is euer before  
me*, I O N A S forgot it not: *I know that for my sake this  
great tempest is upon you.* The Prodigall sonne  
was mindful of it; for he came to himself, & said  
*I wil go to my father, & say I haue sinned.* Third-  
the necessitie of it; for this knowledge is profi-  
table for the curing & healing of thy sores; It is  
a good signe when the patient doeth feele his  
fore and his griefe: it is the first degree and  
stepp vnto corporall health; yea, the prouerbe  
goeth; that to know the cause of his disease,  
is to haue his wounde halfe cured: Euen so; it

The reasons  
for which  
wee ought  
not to for-  
get this in-  
gredient.

Deut. 9.

2

Psal. 51. 3

Ionas 1. 12

Luc. 25. 17.

3

H 2

is

### *The Kings medicine*

is a good signe, to knowe the disease of our soules: it is the first steppē to attaine vnto spirituall health. The first degree of felicitie, is not to offende: The second is, hauing offended, to know the offence. And although thy offence be great, yet God sayth, NAIANZENE, is more mercifull, then man can be sinfull, if mā will be sorrowful. The verie heathen-man him selfe, calleth them fooles that know not their faults, and reputeth their danger great. SENECA, reporting of HARPASTES a foole, who knew not that shee was blinde, and therefore intreated her guide to goe foorth of doores, because the house was darke; compareth such as know not their faultes vnto this HARPASTES, and calleth them fooles.

Further, this knowledge, maketh vs to goe vnto the Physition, and to seeke a remedie, for the curing of our disease; as the Israelites beeing stung by the fierie Serpents, fled to the Brazen Serpent. Wee are all infected with the Plague of sinne, and yet there is a great difference in the patients. Some see it not at all: Some see it too much: Some feelee it and feare it; Some, neither feelee nor feare it. Of these foure sortes, the third sorte is onely carefull to seeke a remedie. Happie is the sinner, whose heart doeth beginne to smite with DAVID. They that are smitten with the corporall Plague, feelee paine at the heart; which often



*against the Plague.*

is a signe of death : But, if beeing smitten with the spirituall Plague, our hearts doe beginne once to feele it, and to smite vs, it is a signe of life. The heart is the fountaine of life; the first thing that liueth, and the last thing that dyeth: As it is first in corporall life, so let it be first in the spirituall life. The heart is like an instrument, if it be in tune and well strung, it makes a sweet melodie. As in the repentance of *Nenech*, when the King beganne to arise from his throne, the rest followed. So in the repentance of *DAVID*, after that his heart (which sits in the bodie as a King in his throne, and hath all the inferiour partes at commaund) beganne to arise, the rest of his members followed him; his mouth confessed, his handes put off the royall garment, and sacrificed vnto the Lorde. The heart is like vnto a clocke, if the ballance thereof stirre, all the other instruments and weightts followe in a good courc: But if that stande still, euerie one of the rest goe out of order: Euen so, if our hearts moue and smite vs, if they stirre and steppe forward, al the rest wil follow: but if the hart stay, the whole body is apter to receive any corruption. The ship is a great vessel, but if the rudder be well guided, the whole body thereof is directed without hazard. So, if the heart go aright, it goeth not alone. This is then a profitable knowledge, it is a key that openeth the

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The excellencie of this knowledge.

doore to the closet, where all our bookes of accounts doe lie: which is in the heart. It is a looking glasse, or the eye of the soule, whereby she seeth her self, & looketh into her whole estate. It is a spirituall hammer, to breake the stonie hardnes of our harts. This knowledge surpasseth all humane knowledge. What is it by Arithmeticall account, to know the deuision of the least fractions, and not to know that the multitude of our sins, doe make a deuision betwixt God and vs. What is it by Geometricall practise? to measure the longitude of the most spacious prospects, and not to measure the height of our sinnes, which ascende as high as heauen? What is it to haue the knowledge of Musicke, and not to know that for want of good gouernement, wee lead a life all out of tune? What is it with the Astronomer, to know the motion of the heauens, and to be ignorant that our hearts lie buried in the earth? With the Naturalist, to know the cause & the effects of euery thing; and not to know the effect and cause of our disease? With the Historian, to know what others have done, & to neglect the true knowledge of our selues? With the Lawer, to prescribe many Lawes, and not to know the Law of God, which teacheth vs the knowledge of our sins. Let vs therefore haue this knowledge, this detestation & sorrow for our sins: this heauenly dew of deuotion neuer  
fal-

*against the Plague.*

faleth, but the sun of righteousness drawes it vp,  
and vpon whose face fouer it drops, it makes  
the same most amiable in the sight of God.  
And thus much for the first parte and ingre-  
dient of the Kings medicine.

The second parte and ingredient, is his de-  
sire of health and spirituall life: Take away the  
trespasse of thy seruant. Which wordes deliver  
two things: First the desire it self: Secondly, the  
Phisition of whom he doth desire it (the Lord)  
his desire is, remission of sinne, a healing of the  
Plague of the soule; & that the Lord as a mer-  
ciful & skilful Surgion, would take away those  
pestilential Carbuncles & deuils-tokēs which  
wererisen in his soule. Among other ingredi-  
ents of the bodily kings medicine: the second  
hearb, is *hearb-grace*, very excellent against the  
bodily infectiō. Insleed of this, there is another  
thing which we may call *Goas grace*, or Christs  
grace, which is excellent to cure the infecti-  
on of the soule. This necessarie Hearbe we see  
is heere in the spirituall Kings medicine; for  
DAVID sueth for the grace of God, to cure  
his euill. Hee had lost the health of the soule,  
yea, it was like dead. For sinne is, first the  
death of our selues; Secondly, the death of  
Christ. Thirdly, on the other side, it is the life  
of death: And fourthly, the life of the Deuill.  
And therefore, DAVID prayeth his Phy-  
sition, to restore vnto him both health and life.

The seconde  
ingredient,  
desire of  
health.

### *The Kings Medicine*

Dauids faith  
and hope of  
mercie.

Further, as the king had this desire, so he had also a stedfast hope, faith and confidence in the mercie of the Lord; he did not presume or dispaire, but beleued that his health should be restored, & that his Physition was able to doe it. This his faith he expresseth in this his petition, by two things: First, by the name which hee giueth to his Physition, calling him (Lord) Secondly, by the name which he giueth to himself being the patient, calling himselfe (his seruant) of thy seruant. Imitate the king, in the taking in of this medicine of repentance. hauing obtained the knowledge of thy disease; haue a desire of spirituall Life and health: And secondly, let thy desire be mingled with DAVIDS hope & stedfast confidence in the mercies of God. First, desire this health, and the curing of this sore aboue all other things: desire not this life, as much as the spirituall life: for alas, this life, as AVGVSTINE speaketh, is a continuall weaknes, which followeth vs to our death. The heathen man, SECRATES could say, he liueth not; who minded nothing but this life: for is this a life, where the house is but claye? the breatha vapour or smoke, the body a body of death, our garment corruption? As the wombe of the earth doth breede vs, so the wombe of the earth must againe receiue vs. There is a threefold life: the life of the body, the life of the soule, and the life of glorie. If wee will

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will obtaine the last, wee must seeke to get the second, for as concerning the life of the body, thinke not saith Augustine, that in this life thou hast properly health: immortalitie shall bee our true and perfect health. If wee escape the Plague of the body, and retayne the corporall life, and that our soules in the meane time want this life and health of the spirite, alas wee may esteeme our selues but Dead. The Grecian Ladyes, count their age and the beginning of their life, from the time of theyr Marriage, not from the day of theyr Birth: and if they bee demaunded how elde they bee, they beginne to reckon from theyr Marriage, for then only, say they wee beginne to liue: Euen so, we may esteeme the beginning of our life (not from the day of our birth and corporall life) for it is but a shadowe which passeth and perisheth, but from the day, that wee (as spirituall Virgins) haue been Married with Christ Iesus, and by the vertue thereof, haue begun to liue this spiritual life. Sin is an vn-supportable burdē: who would not therefore with DAVID pray; Lord take it away? Blessed are they whose sins are bound vp in a bundle, and drawne into a narrow room e. Secondly, let thy desire be mingled with faith, and a stedfast perswasion, that thy sore shall be healed. Let the perswasion of the graciousnes & kindnes of the Lord enter into your hart: for a  
man

*The Kings Medicine*

man without this hope is without his best advocate, the God of D A V I D is yet the Lord, and thou which art infected with the infection of D A V I D, art his seruauant. This medicine will heale thy maladic: throwe not your blood in the ayre with I V L I A N: spill it not vpon the ground with S A V L: sacrifice it not vpon a Ladder with I V D A S: the Lord doth open heauen, and you shut it not, hee nailed the writings vpon the Crosse, and you renewe them not.

Hee that hath not this hope hee denyeth three things saith A V G V S T I N E, the truth, the mercy, and the power of the Lorde. The knowledge of sinne is needefull, but not sufficient, for wee neede a double eye, one eye in our selues and in our sinne, the other on Christ and his meritts. D A V I D hath had this double eye, and being conducted by mercie and faith, hee leaped out from the hot-house of desperation. As wee neede a double eye, so wee neede a double vertue; feare and loue: loue to looke vpon Gods mercie, feare to looke vpon his iustice, the first, to slay vs from desperation, the second from presumptiō. These two support our faith as the two Lions supported S A L O M O N S Throne. As wee neede the two vertues, so let vs take heed from these two extremities, our hope is placed betwixt these two. As in a balance, if there be any oles in the scales, wee take out

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but that which is the heauier, and put in that which is the lighter, till there be egalitie: Euen so wee must way our selues, that wee bee not too heauie for our sinnes, despayring, nor too light for Christs mercy presuming: these two are Serpents which infect the soules of many, treade vpon the heades of both. The Surgion doth promise helpe to thy sore, and shalst thou the patient thrust thy nailes into it, and answere him nay, but it shall not bee healed? let vs therefore as Christian Souldiers keepe this helmet and this buckler, and then although wee should dye, yet shall wee liue. It is storied of EPAMINONDAS who being stricken through with a Speare, and his blood sayling him, asked if his Target were safe, and whether the enemy were put to the flight? and vnderstanding all to bee answerable to his hearts desire; sayd, my fellowes in armes, it is not an ende of my life that is now come, but a better beginning. Euen so although we bee stricken with the Plague, and that our life nowe fayleth vs, this is no great losse, if the Target of our fayth bee safe, for not an ende of our life is come, but a better beginning, namely of the life of glorye. ô yee faintyng and declining consciences! set the Pillers of hope and fayth vnder you, sayle not vpon the dangerous rocke of desperation, let the breath & winde of faith and hope  
stop

### *The Kings Medicine*

The reason  
why wee  
ought to  
minge in  
this medicin  
this confi-  
dence.

1.

2.

3.

stop that wretched course, cut the throat of de-  
spiration, which hath cut the throate of many.  
IUDAS (saith IEROME) offended more in dispay-  
ring, then in betraying. If now you are desirous  
to know the causes, for which we ought to ming-  
le in this kings medicine, this confidence &  
Christs grace: they are three in number. The  
first is, the counsell of the spiritual Physicians:  
Christ Iesus prescribeth it, *Repent and beleue.*  
Secondly, the practise of others, and their suc-  
cesse: DAVID, EZECHIAS the Prodigal sonne, &  
the Publican tooke it in this manner. Thirdly,  
the necessitie of it, to auoyde the increasing of  
the spirituall contagion, and the death of the  
soule. As it is not sufficient to the sicke-man, to  
know that he is sicke, except there be a desire  
in him of health: euen so it is not enough, to  
know that we are infected with the contagion  
of the soule, vnlesse there be in vs the desire of  
DAVID, *take away the iniquitie of thy seruant.* This  
desire is health it selfe: thus is it not in the disea-  
ses of the body: thy desire cannot procure thee  
thy health. If then we haue taken in the kings  
medicine of the former yeere, because we were  
desirous of life: Let vs not from hence-foorth,  
forget this ingredient of this spirituall kings  
medicine, for the life and health of the spirit.  
And so much for the desire i. false.

The Kings  
Physician.

There followeth the Physitiō, of whom he  
desireth this health. (Lord) This is the Kings  
Phy-



*against the Plague.*

Physition, who healeth all our infirmities, as the king himselfe doeth speake of him. *Psal.* 103. 3. In this Physition, all needefull qualities are found, and there is nothing wanting in him which serueth for our healing. First, if yee are desirous to haue a wise and a skilfull Physition, such one is this Lord, the authour of al wisdom, who knoweth whereof we are made. *Pf.* 103. 14. and the greatnes of our disease, and also the way to cure it. Some Physitions are vn-skilfull in their profession, such as *PLINIE* speaketh of: *Experimenta per mortes agunt*; they kill men to get experience. Secondly, if ye desire to haue a faithfull and trusty one, such is also this Lord, in whose hands you may trust al that you haue: this faithfulness is often wanting in the earthly Physitions: some will lye to their patients, make them carelesse, extenuate the heauynesse of their disease; of whom may be saide, that of the *Psalme* 146. Put not your trust in the sonnes of men. Thirdly, if you desire one who is powrefull and able to cure thee, such a one is this Physition, his name doth proue his power: and although our sinnes were as crimson, hee is able to make them white as Snowe. *Es.* 1. 18. This power is wanting in the bodilie Physition: for it is onely this Physition, who must blesse the meanes. Fourthly, if you lacke one who is willing, such a one is also the Lord: his goodnesse and his promise do proue his willing-

his qualities  
1  
2  
3  
4  
Ec. 43.

### *The Kings Medicine*

willignes, as a father hath compassion in his children, so hath the Lorde compassion on vs. *Pf. 103.* Willignes, is often wanting in the bodily Physition in the time of the Plague. Fifthly, if you desire one that will cost you nothing, go to this Physition, he will aske thee nothing, but repentance. *Ierem. 3. 22.* Returne and I will heale your rebellions. Sixthly, if you desire one which is neere, and whom you may haue at all times; such a one is the Lord, who as *DAVID* speaketh, is neere vnto them that are of a contrite heart. *Psa. 34. 18.* The consideration of these fixe qualities, ought to mooue vs to vse no other Physition, then this Lorde: As long as wee are in this infectious worlde, wee shall neede him; for we cannot our selues take away our trespasses: As *RACHELS* cattell could not drinke of the waters of the Brooke, *Gen. 27.* before *IACOB* had rolled away the stone that couered it: euen so we cannot drinke in this Kings medicine, and of the waters of repentance, vnlesse this Physition, who is the God of *IACOB*, doeth himselfe remooue the stonie hardnesse of our hearts. There hath bene a disease in this Land, called the *Queenes euill*, the which shee was able to cure: But as for the Kings euill, nobody can cure it, but the King of heauen, who is this Physition. Let vs make therefore much of this Physition. It is reported that *SOCRATES* neuer needed a physition in his life

against the Plague.

life time; but as for vs, we shall neede this Physition continually, and therefore as we honour the bodily Physition, so let vs giue to this Physition the honour which is due to him. If the weake consciences object their vnworthines, & therefore dare not presume to goe vnto this Physition: Let them not feare, this Lord is also the Lord Iesus, who biddeth vs to come to him *Mat. 11.* Come vnto me, all ye that are wearie and laden, and I will ease you: His blood will purge our consciences from dead workes. *Heb. 9. 14.* Hee is a Physition for euery diseased soule; the plaster and very purgation it self. For Christs sake, the sonne of this Lord, we shall be heard. The story of THEMISTOCLES is not vnfitly applyed, who hauing offended PHILIP king of *Macedon*, takes vp his yong sonne ALEXANDER in his armes, and so comes to aske mercie; if not for his owne sake, yet for his sonnes sake whom hee did present vnto him: Euen so, wee that haue offended the King of heauen, wee craue pardon for our sinnes; not in the confidence of our owne worthinesse, but for the name of Christ Iesus the Kings sonne: Hee is that adoriferous Hysope in the fifty one Psalm. Purge me o Lorde with Hysope. *AUGVSTINE* sayeth, that Hysope hath force to purge the inuarde partes: Euen so, this spiritual Hysope, the hart & the soule of mā; his blood, as *SAVANOLA* speaketh  
is

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is as a pretious balsame in our woundes: Vnto whom sweet BERNARD consenteth: I doe acknowledge the greatnes of my danger, but the son of God is flaine, that he might cure and heale my woundes, by the pretious balsame of his blood.

A Physicion saide to CONSTANTINE the Emperour, that there was no meanes to cure his leprosie; but by bathing of himselfe in the blood of a childe: to whom he answered, I would rather alwaies be sicke, then to get my health by such a remedie. As for vs, beloued, we neede not vse such an answer; a childe is borne vnto vs, *E/9*. In whose blood we may wash the leprosie and plague of our sinne. For by his stripes (saith the Prophet) we are healed, *E/51.5*. In which fewe words is described, the sick-mans cure in foure things: The Physicion curing the sicke patient; the Physicke curing the operation of the Physicke. Before I ende this poynt, let me set before your eyes a companie of bewitched Idolaters, who erre both in the medicine, and the Physicion. The Iulliciarie runne to their workes; The Votarie to their vowes: the superstitious, to the Pope, and to Sainct SEBASTION, vsing not the Prayer of DAVID, Lorde take awaie the trespasse of thy seruant, but, *Sancte SVDARI, ora pro nobis, & sudarium Christi liberet nos a peste & morte tristi*. O holie NAPKIN, pray

Many not  
contented  
with king  
Dauids  
Physicion.

*against the Plague.*

pray for vs, and deliuer vs from the Pestilence, and euil death. But let the Pope promise health by his pardons, Bulls and indulgences, they are but euen a potion of ranke poyson, prepared by the Diuell his Apothecary.

This is a counterfaite physicke which cannot purge: This Physition hath deceiued his Patients, and hath wrought no more cure on the soules of men, then ELISHA his staffe did recover the SVNAMITES childe when GEHEZ I laide it vpon the face thereof. 2. Reg-4-3- The Popes patients are sicke still, for all the Popes drugges, and still will be, as the SVNAMITES childe was deade till ELISHA came.

I see another sort, who wander vp and downe, and runne farre and wide to seeke Physitions, the one to *Spaine*, the other to *Italy*, the third to *Ierusalem*. Alas, why goe yee not to DAVIDS Physition who is neere, and whome yee may haue at all times? As the trauailer that hath beene round about the world, is not therefore the neerer heauen; euen so, when yee shall haue compassed all the world, yee shall not bee the neerer to Christ the true Physition. As the Dove then found no rest, till she returned to the Arke, euen so you shal finde no rest for your distressed consciences till you returne to Christ Iesus. As for vs, with the lame and the halte in the Gospel, we will cry to Christ alone, O IESV the sonne of DAVID haue mercie vpon vs. And Luk. 17. 13. I thus

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thus much for king D A V I D s Physition.

3 Now followeth the third ingredient of the

The third ingredient,  
which is the  
hearbe of  
patience.

kings medicine, the *hearbe of patience*. 2. Sam. 24-14- Let vs fall into the hands of the Lord, D A V I D hearing the will of the Lord by the Prophet G A D, that the Lord would send a Pestilence in Israell, hee murmureth and grudgeith not, but receiued patiently the hand of God. First, hee doth not alleadge or produce any thing, in regard of his sinne, to excuse and extenuate the same; Secondly, in regarde of the punishment propounded, to aggrauate it : but possessing his soule in patience, hee breaketh forth into these words; Let vs fall into the hãds of God. Imitate and followe the king in the taking in of the kings medicine, if the Lord visit thee with the rod of *Dauid*, or with any other calamity. The third hearb of the kings medicine for the bodie, are *Bramble leaues*. In steade of these, take the hearbe of patience, so called in euery mans mouth: for as the common prouerb is, Patience is a good hearb, but it groweth not in euery mans garden, As for the bramble, leaue him out, for hee exalted himselfe aboue the other trees. *Iud. 9. 15*. Three things ought to mooue vs to vse this excellent hearbe. First, it is prescribed by the colledge of the spirituall Physitians. Christ himselfe commaundeth the vse thereof. *Luk. 21. 19*. Possesse your soules with patience. D A V I D the King *Psalme 37. 7*.  
Waite.

Threereasons  
to vrge the  
vse of it.

I

*against the Plague.*

Waite patiently vpon the Lord. Secondly, the practise of others, the renowned Patriarks, the blessed Prophets, the religious Kings, the holy Apostles, the godly troupe of Martyres haue vsed it. Thirdly, the excellent effectes, qualities, properties, and operations of this hearbe: The first is, to preuent and to preserue vs from the poyson and contagion of immoderate feare of death, sicknesse, or of any other calamitie. The second is, when thou art visited to expell the venome and poyson of impatience from thy mouth, and thy heart. The sick man, although hee throweth off his cloathes, and tosseth himselfe from side to side in the bedde for mitigation of paines, is not thereby holpen, the sicknesse still remaineth, this is the onely hearbe to ease him. If the carbuncle and filthy botch of impatience breaketh forth, here is a playster to cure the wound. It will drawe forth the venome, and make vs to humble our selues vnder the mightie hande of GOD. *1. Pet. 5. 6.* Patience, is *alumna dei*, the daughter of GOD, saith *TERTULLIAN*: for want of which, many are like birds in lime or snares, which the more they strue to escape, the more they are limed & snared: As the hearbs then of the bodily kings medicine, are vsed both before infection & after infection: euē so the hearb of patience is good both for the ynuisited to preuent, and for the visited

<sup>3</sup>  
The effectes  
of it.

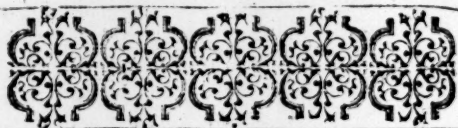
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- 3 to expell. Thirdly, this hearbe will ease  
and mollifie thy paine: plaisters are vsed to  
sweeten, mollifie, and mitigate the paine, euen  
so the plaister of patience will make vs to ouer-  
come all our troubles. The heathens haue ac-  
knowledged this; for one saith, He that endu-  
reth patiently, ouercommeth his paine. This  
then will make vs to say with DAVID, Lord  
because thou diddest it, I am dumbe. It filleth  
4 the heart with comfort & spirituall ioy. Fourth-  
5 ly, it doth strengthen vs. *Prou. 16. 32.* Fifthly, it  
will heale, and make vs perfect in Christ Je-  
sus. *Iam. 1. 4.* It moueth the Lord to pittie and  
6 mercie. *Iam. 5. 11.* Sixtly, it is good cheape, it  
will not cost golde or siluer, onely pray for it,  
7 and the Kings Physition will giue it you. Sea-  
uently, it is *an vniuersall remedie*, for all man-  
ner of men, for all diseases, and at all times, not  
onely for the time of Plague, but for the time of  
famine, warre and pouertie. PLINIE saith,  
that the earth *Para* cureth al manner of woûds;  
this property may better be attributed to Chri-  
stian patience. If the patient reply, that the  
hearbe of patience is not like vnto the hearbes  
of the bodily kings medicine, for they are to  
be founde in euery mans Garden, and so is not  
this; I can giue him no other answere but this,  
Let him pray for it, and hee shall obtaine it. As  
for impatience, seeing that it is borne of the Di-  
uell, as TERTULLIAN speaketh, to him let



*against the Plague.*

vs leaue this plant which the hand of the Lord  
neuer planted, and to his male-contented Imps,  
who neuer learned how the linkes of that hea- Rom. 5  
uently chaine are fastened one to another, that  
tribulation bringeth patience, patience experi-  
ence, experience hope. They breake the chaine  
at the first linke, Let vs Christians hang vpon  
the chaine, and clime to heauen by it, through  
the merits of Christes death and passion, wher-  
of the last linke consisteth. Let vs not ill entreat  
the Lords Embassadors. DAVID tooke it not  
well when the AMONITES ill entreated his  
Embassadours: afflictions are Gods Embassa-  
dors; to repine or grudge against them, is to  
entreate them ill. I end with the wordes of  
AVGVSTINE; Let vs not regarde so much  
what part wee haue in the whippe, but what  
place in the Testament. And thus much for the  
three parts and ingredients of the Kings Me-  
dicine.



*The third part, containing the  
Patients behaiour, and the  
manner how Dauid tooke in  
this medicine.*

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ING DAVIDS behaiour is set downe in three things, whereof the first is, that hee discouered and laide open his fore vnto his Physition, with an humble confession. 2. *Sam. 24. 10. I haue sinned exceedingly,* and I haue done verie foolishly. In which discouery, I discouer three things; First, the patient or the person discouering, (DAVID the King) noted in this word (*I*). Secondly, his fore or disease, noted in two words (*sinned* and *foolishly*). Thirdly, the Physition to whome he doth discouer it (vnto the Lord.)

The patient  
discouering.

As for the patient, it is DAVID, who confesseth that hee was infected, hee maketh an immediate confession, and casteth forth the impostu-

*against the Plague.*

postumated matter of a dissembling conscience,  
which beeing concealed, had beene present  
death. And although a king, yet he forgetteth  
his glorie, setteth affection aside, writeth, as it  
were, his fault in his browe, and pointeth with  
his finger at his transgression. Imitate the Kings  
behaviour in thy spirituall disease, ô sinfull son  
of ADAM. Couer it not with some defence as  
ADAM his nakednesse, strangle it not within  
thy bones in a fullen and melancholike passion.  
Two things hinder sometimes the diseased to  
discouer their disease, *fear* and *shame*. Let not  
these be impediments. *Be not ashamed to confesse  
thy sinnes. Eccl. 4. 26.* Follow not the infected  
with the corporall plague, who sometimes pluc-  
keth down the bill or defaceth the red crosse of  
his doore, either for shame or temporall profit.  
Secondly, feare not; it is a signe and argument  
of life: and as the first argument of life which the  
widdowes sonne of *Naim* gaue was this, *he be-  
gan to speake*; so in this spirituall resuscitation  
from the death of the soule, the first token of our  
recouery is, that we begin to speake with DA-  
VID, I haue sinned exceedingly. If thou replyest,  
this is also the voice of CAIN, of the MOA-  
BITE, *Aegyptian* and *Elamite*: the answer  
is, Confession is *oris et cordis* of the mouth  
and of the heart: the first was onely in  
the *Edomite*, let both bee in the Chri-  
stian.

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Six reasons  
vrting con-  
fession.

Psal. 32-5.

1 Let me according to the manner of the bodi-  
ly Physition, shewe vnto you the reasons which  
ought to perswade you to this discouery of your  
sores, the which are sixe in number. First, the  
nature of your disease, that is of sinne, doth re-  
quire it: as long as it is hidden, it biteth as a  
Scorpion which we hide in our bosome. Woūds  
the closer they are kept, the greater torture they  
bring, saith GREGORIE. Sinnes not confes-  
sed bring, saith AVGVSTINE condemnation  
vpon vs. Secondly, the counsaile of the spiritual  
Physitions commande it, *Eccl. 4-24.* and of the  
rest, whose prescriptions reade in the booke of  
God. Thirdly, the practise of the faithfull and  
their successe: this is the voice of IOB, EZRA,  
DANIEL, and the rest. Fourthly, the curing  
of your disease doth aske it, for this is a meanes  
to haue it healed. *Pro. 28. 13.* He that hideth his  
sinnes shall not prosper, but hee that confesseth  
them shall haue mercie. O how auailable, saith  
AMBROSE, are three syllables? *peccavi* is but  
three syllables, but the flame of an hearty sacri-  
fice ascendeth therein into heauen, and fetcheth  
downe three thousand blessings. Fifthly, the  
end and purpose of the Lord, the supreame  
Physition, for which hee doth send thee corpo-  
rall afflictions; which is, that thou shouldest  
confesse. As the malefactor is put vpon the  
torture that hee should discouer the trueth:  
even so the Lord in the sending of corporall  
afflic-

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afflictions, doth, as it were, put vs vpon the torture, that we seeing our members either in regard of our owne persons, or of our children and friends, as it were stretched out by the greatnesse of the paines, might be enforced to crie *peccavi*: lord I haue done foolishly. Frustrate not therefore the purpose of the Physitian. Sixtly, the readinesse and willingnesse of God king *Dauids* Physitian to heale our soules if we discouer them, ought to perswade vs. *1. Job. 1-9.* If we acknowledge our sinnes, he is faithfull to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. Beeing thus instructed and guided by these six reasons, follow the prescription of the bodily physitions for the healing of thy spirituall sore: as they counsaile in the time of the infection, to empty in the morning the body of all superfluities and excrements, and to take heede the body be not costieue at any time: euen so empty thy selfe dayly, by a confession of thy sinnes, of thy superfluities and filthy excrements, take heede thy soule bee not costieue at any time by keeping in of thy sins.

There are 3. sorts of bad patients which are infected with the plague of the soule, whose behauiour follow not. The first translate their sinnes on others, beeing infected with the infection of their great grandfather *Adam Gen. 2-12.* It was indeede a woman of his owne choosins, euen the concupiscence of his heart.

3. Sorts of bad patients.

I.

O

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Some translate it on others.

2.  
Some hide & denie it.

3.  
Some excuse and extenuate

O how many are strangers vnto themselues, couering their filthinesse with the figge leaues of their owne deuises, shewing thereby from what house they come. This translation of faultes was a lesson learned in Paradyse when the first rudiments and catechisme of rebellion was deliuered. The second sort hide and denie them, beeing infected with the contagion of *Cain Gen. 4-9.* buinding them with cursing, and will neuer yeelde the victorie thereunto, till as the sunne from out the cloudes, so trueth hath made her a way by maine force from out their dissimulations. Follow them not, knocke at the breast of your consciences, breake vp those yron and heauy gates which barre vp your sinnes. The 3. sort, excuse and extenuate them, infected with the infection of *Saul. 1. Sam. 13.* and *1. Sam. 15.* some colouring it with pretence, some with good intention, I meant it well, some with the happie euent, it succeeded well. These 3. sortes are like to some which are infected with the plague of the body; some, as it is knowne by experience, haue denyed their disease, others to keepe it secret haue coloured it with some other disease, yea some haue pluckt downe the billes from their doores and defaced the red crosse, that their houses might not be knowne for infected: euen so, doe many which are infected with the plague of the soule. Happie is therefore that conscience, to conclude

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conclude with the saying of BERNARD, *Wherein truth and mercy meete together*; The truth of him that confesseth, and the mercie of him that pardoneth. And thus much for the person discouering.

In the second place, hauing discouered that hee was infected, now hee disciphereth his disease, and describeth the nature of it, gi-  
uing vnto it two names, First, the name of *sinne*, 2. The nature of his disease,  
2. of *foolishnesse*. I haue sinned and done foolishlie. As for the first, as the physitians, in one word, doe often render a whole definition of a disease; So the Holy Ghost 1. *Iohn. 3. 4.* in one word expresseth the nature of sinne, *αμαρτία* *in* *ανομία* Sinne is the breach of the law.

And so DAVID, as a good physitian, giueth vnto his disease, her proper and indiuiduall name, cloaking it not with the name of vertue. Imitate the King, and giue vnto the childe, as the prouerbe is, the right name. Further hee expresseth the right nature of the plague of the soule, calling it *foolishnesse*. The nature of some diseases is such, that as the physitians affirme, and experience teacheth, they make the diseased madde and phrenticke: this is the nature of the spirituall contagion, it is a spirituall phrensie and madness; and the sinners infected therewith, what are they but fools, phrenticks & mad men? That this is the nature of sin, the plague of the soule,  
The vnamasked plague.  
is

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1. Three arguments propounding the nature of sin. is prooued by 3. arguments, First, this is the conclusion and determination of the whole colledge of the spirituall physitians, of the blessed trinity, who attributeth this name to the couetous *Luc. 12.* to the Atheist *Pf. 14. 1.* to the carelesse wife man *Ierem 8-8-9-El. 56-10.* to the stifnecked *Dent. 32. Pf. 38. 5.* to the ignorant *Tit. 3.* Wisedome, who is able to iudge of fools, giueth this name *Pro-1.* O ye foolish, how long will ye loue foolishnesse? Secondly, it is prooued by the name of the medicine which is appointed to heale this plague, the medicine of repentance: both the greeke and the hebrew name doe prooue it. First the greek name, which is *μετανοια*, which implieth as much, as to become wise or better aduised after the fact, *μετανοια* then, or repentance, is a forsaking of our former follies which before we had frequented. Secondly the hebrew name *Theschouba*, which signifieth a returning, because sinners as fooles and mad men, haue runne out of the way, but by repentance they returne back from the deuil, the world, themselues, to God, the church, themselues. Thirdly by their *actions*. What are the actions of the drunkard, of the angry man, of the swaggering swearer, yea of the vaine daunser, as *Cicero* a heathen doth witnesse, but the actions of fooles and mad men? Of him that casteth himselfe with a set purpose into the fire or water what doe we iudge, but that he is either
- ther



*against the Plague.*

ther a foole or a mad man? What doth the obstinate sinner else, but cast himselfe into the fire? This is then the nature of sinne, the plague of the soule, by the iudgement of the best physitians who could not erre.

Touching the nature of this disease, there is another iudgement and determination, the iudgement of bad physitians, of the deuill, the flesh, and the worldling. The deuill is craftie in minsing sinne, the flesh and the worldling disguise them vnder the habite of vertues, cloaking them with that honorable name. Pride is, by the iudgement of this colledge, cleanlinesse and handliomenesse. The painting of faces, frizzling of haire, comely ornaments. Malice, enuie, and reuenge, manhood. Gluttonie and rioting, good fellowshippe. Fornication, a trickie of youth. Briberie, the taking of their fees and their dutie, Simonie, gratitude and thankfulnessse. Drunkennessse, merrinessse. Couetousnessse, parsimonie and good husbandrie. Prodigalitie, liberalitie. Oppression, iustice. The dingthrif a great housekeeper. The worldling, a wise man and a good politician. The good preacher, a railer, the dumbdogge a good fellow. The swaggering swearer, a fine gentleman. The zealous man a precisian. Thus we see that sins, hauing gotten a liuerie of their master the diuill and stolen the cloake of vertue, doe iet it, and braue it vp and downe, like fiddlers and players, vnder

The iudgement of bad physitians touching sin.

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vnder noble mens coates : which , when their  
coates are taken away , are but rogues by sta-  
tute : and so sinnes when theyr coloured  
cloakes ate taken away , are most foule and  
ougly diuelles by the worde of God. The  
three aforesaide physitians, are like vnto some  
of those which are appointed in the time of  
the plague to iudge whither it bee the sick-  
nesse or no, after the departure of the infec-  
ted; some beeing corrupted by brybes and  
monie , doe often iudge, that it is not the  
plague , and that there appeare no signes,  
cloaking it with some other disease : euen so  
the worldlings corrupted and blinded by the  
Deuill and the flesh, doe iudge of the plague  
of the soule. But as there is a punishment or-  
dained by the magistrate for those corrupted  
iudges, euen so there is a punishment appoin-  
ted by the magistrate of heauen, for them  
that seeke patronage and defence for their sins,  
that they might as LACTANTIVS sayth,  
seeme to sinne honestly. O yee foolish sonnes  
of men, your eyes are blinded with partiality,  
yet the eye lids of the Lorde shall trie you,  
his righteous and flaming countenance shall  
foundlie examine your actions, vncover the fa-  
ces of your iniquities, and call them by their  
proper names. ALCÆVS tooke a mole in the  
body, for a grace, yet was it a blemish : euen so  
although

*against the Plague.*

although ye esteeme your sinnes ornamentes of gentilitie, yet are they but blemishes both of the bodie and soule. Thinke not that these fig leaues shall keepe gods iudgements from you. But as for you o yee righteous soules, despise the iudgement of the scorning *Michols* of this age, and with **DAVID** and **MARY** bee more zealous: for you haue chosen the better part, which shall not bee taken away from you. And thus much for the nature of his sore.

There followeth the Surgion or physition to whome he discouered his sore (*vnto the lord*) not vnto his friend, or to the priest, but vnto the best physitian both in heauen and earth. Initiate the King, and vse for this purpose, no other Surgion then King **DAVIDS**. The sonnes of men if they be of any abilitie, in their corporall diseases, are desirous to haue the kings Surgion and physition, because they perswade themselves of their wisedome and experience, and yet they may erre; to whome then shall wee discouer our spirituall sores but vnto the lord the kings physitian whoe can not erre, and whome wee may haue at all times? The superstitious Papistes, bankrupte of all sense, are not contented with the Kings surgion, they must haue vnskilfull surgions who haue no power to heale theyr owne sores, nor  
the

3.  
The physition  
to whome  
David disco-  
uereth his  
sore.

### *The Kings Medicine*

the sores of others. Behold how the fillie people runne to lay open their sores vnto the priestes, and substitutes appointed by that proude prelate of the seauen hilled citie with his purple cardinals and horned bishops. As the Paracelsian physicke sometimes killeth the body: euen so this Antichristian medicine the soule. But I purpose not to stirre the filthy dunghill of the *auricular confession*. The more we stirre a dunghill, the more it stinketh, and therefore I will not infect your senses therewith. But as for you *o proude Romanistes*, great and intollerable is your arrogancie to heare the confessions of other mens sinnes. Are you Christians? The verie Heathens doe detest this arrogancie. *Lysander* could not abide it, for hauing asked counsell in Samothracia of the oracle, and beeing willed by the Priest and keeper thereof to tell the greatest sinne that euer hee committed, asked, whether he should doe it at his bidding, or at the com nannement of the gods: when it was told him, it was the will of the gods, hee willed the priest to stand apart and saide, he would tell it the gods. Wherefore let that be abandoned farre from the schoole of Christ, which the verie Heathen by reason did not admit.

2.

The second thing wherein the kings behaviour is  
feed downe.

The second thing, whereby the patients behaviour in this his disease is declared, is *his bodily prostrating of himselfe with the elders of Israel, upon their faces.*

Behold,

*against the Plague.*

Behold, DAVID forgetteth not his first foundation, that as hee was bred of the earth, so to earth he must returne. They fall not, to lie on a heape of violets and roses as the Libanites were wont to do, or vpon a couch beautified and deckt with the tapistry of Aegypt, but vpon the earth, and they which before were kings of the earth, are now as it were wormes of the earth, and the dunghils are their thrones.

I.

Imitate and followe the King and the elders of Israell, both *Princes and subiectes*. Princes bee first and formost in humilitie and in the seruice of God. It is not the sword, the scepter and the robe, which maketh magistrates: bee not lawlesse Caracalla, to giue lawes, and to receiue none. Bee a rule both to others and to your selues. Let not the golden cup of honour make you drunke and driue you from all sense of your earthlineffe and mortalitie, but with DAVID and the Elders prostrate your selues before the throne of God. *Subiectes*, thinke not, that it becommeth onelie the chariots, and chayres of estate to stoope before him, who rideth vpon the Cherubins, but that also, it becommeth vs all, from the highest to the lowest, to fall downe and kneele before the lord our maker. Let vs therefore all be lowe before the foote stoole of his excellencie, and with all submission, both of bodie and spirite, acknowledge his hand and power ouer vs.

The vse, first  
in regard of  
Princes.

2.

In regard of  
subiectes.

K

Let

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Let vs abate our proude spirites, cast downe our Lordelie lookes, couer our faces for the shame of our sinnes, and presente our selues vnto him in all those humble behauioures, which the consideration of his maiestie and our miserie can possible frame, degrading and discountenauncing our selues in the eyes of our God. The Kings medicine for the bodie, prescribeth against the corporall infection, *Elder-leaues*; in steade of them, in this spirituall Kings medicine against the spirituall infection, take the examples of *Elders*, following the Elders of Israell. By this prostrating of themselves, they haue shewen three things; First, *their sorrowe for their sinnes*. Secondlie, *the inward humilitie of their heartes*. Thirdlie, *their wisdom*. The first doeth produce the second, for as a bladder if it bee prickt, all the winde and emptinesse voideth out of it: euen so our heartes which are puffed vp with the winde of pride and ambition, if they bee once prickt with sorrowe for their sinnes, the wind of pride emptieth it selfe, and humilitie of heart succedeth. Which humilitie of heart is a necessarie ingredient in this Kings medicine. To this spirituall prostrating of our soules, foure argumentes must perwade vs, first the counsaile of the spirituall physitions  
*1. Pet. 5-5. Iames. 4. 7-10. 2. Chron. 7, 14. Secondly,*

1.  
Sorrowe.

2.  
Humilitie.

*against the Plague.*

condly, experience of the successe of this  
physicke. Thirdlie, the consideration of  
Gods person and of our owne: wee are but  
creatures taken from the dust, he the creator,  
whose maiestie the Angels adore, the deuills  
feare, the heauens obey. We but earth, earth  
by creation, earth by continuance, earth by  
resolution, thou comdest earth, saith one,  
thou remainest earth, thou returnest earth,  
shall not wee then prostrate our selues before  
that Lord: wee, for whose sakes the prince  
of glorie hath prostrated himselfe vpon his  
face to cure the plague of our soules? Fourth-  
lie, the necessitie of it; as long as the poyson  
of pride remayneth, thy wounde cannot bee  
healed. As certaine serpents then, before  
they drinke, spew out all theyr poyson; euen so  
before we can drink in the spiritual kings me-  
dicine, wee must spewe out and cast forth the  
poyson of pride and ambition. Thirdlie, DA-  
VID by this prostrating, hath shewen his  
*wisedome*, and that in the choice of the me-  
dicine, for hee chooseth a fitte playster and me-  
dicine for his wound: his sore was pride, the play-  
ster which he chose, was humilitie, which was a  
contrary, wherby *David* shewed himself a good  
physician & practitioner: he had exalted himself,  
& therefore by a contrary he seeketh to heale his  
sore, for he abaseth and prostrateth himselfe. It is  
a maxime approoued by the bodily physicians.

3.  
Wisedome.

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*Contraria contrarijs curantur*, Contraries are holpen by theyr contraries, this is a common and true principle, the physitions doe vse to take naturall remedies from the contrarie. If the sicknesse is caused by reason of too much cold and moysture, the remedie must bee gathered naturallie from the contrarie, heate and drouthe: if nature waxe to cold, it must bee holpen with heate, if it bee too hotte, it must be cooled, if it bee too moist it must bee dried, if too drie, it must bee moystened. As this is a maxime in physicke, so it holdeth in diuinitie, for the king hath vsed this order. Follow herein the king, and the order of this medicine, bee such a practitioner as *Dauid* in the curing of thy spirituall sores. Cure contraries by contraries, If thou art infected with pride, cure it with humilitie, if with impatience, heale it by patience, heale distrustfulness with faith, couetousnesse with liberalitie, drunkennesse with sobrietie, vncleanenesse with chastitie, vnmercifulnesse with mercie. If thy nature be too cold in loue, helpe it with the heate of loue, if too hotte in anger, passions, and concupiscence, coole it with meekenesse. If too drie in good workes, moysten it with the dewe of the spirite. If thy pride, securitie, wantonnesse and other more haue caused a corporall plague, heale it by the contraries. The counsayle of *Chrysostome*

*Gal. de temp.*



*against the Plague.*

Is, alluding to the policie of the wise men in returning into their countrey another waye, Hast thou come saith hee by the waye of adulterie? Goe backe by the way of chastitie. Camest thou by the waye of couetousnesse? Goe backe by the way of mercie. But if thou returne the same way thou camest, thou art still vnder the kingdome of *Herode*. There are two motiues to moue vs to followe this wisdome and methode of *Dauid*. First, the practise of others, and theyr successe. This methode of healing followed *DAVID*. The *Niniuites* had sinned by pride and gluttonie, and they fall to sackcloth and fasting. *Zachens* had beene infected with vnmercifulnesse, couetousnesse and extortion, and therefore hee seeketh to remooue them by a contrarie, namelie liberalitie *Luke 19*. Secondlie the name of the kinges medicine, that is, of repentaunce, doeth admonish vs thereunto, both the *Hebrew* and the *Greeke* name: the *Hebrew* signifying a returning, implyeth, that sinne which is a spirituall plague, is a going from God, a falling from labour to idlenesse, from humilitie to pride, from temperaunce to riotte, from mercie to oppression, from iustice to violence: and therefore, that repentaunce which is the medicine, ought to be a forgoing of these vices, and a returning to theyr contrary vertues. The *Greeke* name,

2. motiues to  
perswade vs  
to followe this  
methode,

I.

2.

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which implyeth as much as to become wise, reacheth the same order of curing, foolishnesse by wisedome.

3.  
The 3. thing  
wherein is de-  
clared the  
patientes be-  
hauoure.

The third and last thing which manifesteth the sicke mans behauoure, is *the humble cloathing of himselfe in sackcloth* 1. Chron. 21-16. with the Elders of Israell. This cloathing implieth two things, *a putting off*, and *a putting on*. A putting off of the royall garment, and kinglie ornamentes, and a putting on of a vesture, made not for ostentation but for humiliation, the indument of the penitente and of the sorrowfull. A King forgetteth the wardrobe of the kingdome, and goeth to the beggers presse, sackcloth is as it were a diademe to his head, hee to whome the knee was bowed, the head vncouered, the bodie prostrated, putteth away his crowne, his scepter, and his Maiestie. The Elders winde theyr bodyes in sacke, and are as corpses made readie for the buriall, and fitter to lie in the ground, then to liue and breathe vpon the face of the earth. This is then the habite and liuerie wherein they goe vnto the Lord. This humble cloathing, with the outward prostrating, are not godlinesse and repentaunce it selfe, but gestures and behauioures setting it foorth, argumentes and outward professions of theyr inward contrition, outward signes of an inward cause from whence they proccede, adminicles and helps

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helpes to theyr effectuall prayers which they powred foorth. Fasting and sackcloth saith IEROME, are the armour of repentaunce, shee commeth not to God with a full bellie, nor in gorgious attire of siluer, gold or neede worke, but with the thinnest face, and court-est apparell that shee can provide. Followe the king and the Elders in the taking in of this kings medicine of repentaunce, both *Princes* and *Subiectes*. Princes, in a publike calamitie, esteeme the Robes of your Ma-iestie for a time, as burdens to your backes with DAVID, as vnseemelie to bee worne as euer the botche or scabbe was to the Egyptians. Let your counterfeyted ornaments bee ashamed at his presence, who is cloathed with glorie and honoure. *Psal. 104.1.* Arise, prostrate your selues, doe obeysance to the Lord of Lordes; whose throne is the heauens, and all the thrones of the earth but his footestooles. *Subiectes*, this belongeth principallie to you; If wee will take in this present yeer, the Kings medicine for the soule, there are robes and indumentes which we must *put off*, & others which we must *put on*. Therobes which we must put off; are diuerse: first, *the old man*, cast off saith the Ap. *Eph. 4. 23* the old man, which is corrupt through the deceiueable lustes. The second indument, is lying. Merchants, put away this robe, & as the Ap. exhorteth, Cast off

The vsa

1.

in regard of  
princes.

2.

Of subiectes.

The Christi-  
ans putting  
off, and put-  
ting on, fitte  
for this new  
yeere.

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3.  
Garments to  
put off.

4.

5.

6.

lying, and speake euery man trueth vnto his neighbour. *Zeph. 4-25*. The thirde sorte of indumentes, which with the old yeere wee must put off to take in this medicine, are according to the counsaye of the Apostle, *Col. 3.8*. put yee away, wrath, anger, cursed speaking, and filthie speaking out of your mouth. The fourth is *hate*, for as loue is the liuerie of a christian as *Tertullian* termeth it, so hate and enuie is the badge and liuerie of Sathan, an ornament of the prince of darkenesse. The fift is hypocrisie and dissimulation *1. Pet. 2-1*. Lay aside all guile and dissimulation. The sixt the robes of curiositie, vanitie and pride, *and facion not your selues like vnto this world. Rom. 12-2*. Wiues (it is the Apostles precept *1. Pet. 3.3*.) bee subiecte to your husbandes, and let not your apparelling be outward, as with broyded hayre, and golde put about, or in putting on of apparell. Sicke men, which are to take in medicines for their bodily health, & which are cast down vpon theyr beds, take no care for the adorning and attyring of their bodies, neither doe take pride in theyr apparell, but cloathe themselues as patientes and sicke men: euen so, seeing wee are infected and sicke of the plague of sinne, and that wee are to take in this medicine for to recouer our spirituall health, shall wee busie our selues to adorne and trimme vppe these mortall bodies, and take de-

light

*against the Plague.*

light in these outward ornaments? Alas, sinne and shame were the first taylor's that shaped A-D A M S garments, and the garmentes on our backs, they are signes that we are sick with the plague of the soule. For as the bill and red crosse vpon the doore, is a token, that that house is infected with the Plague: euen so the garments vpon our backs, are as a bill and red crosse, shewing that the houses of our hearts, with our whole bodie, are infected with the plague of sinne. Should he not be accounted foolish, who should glorie himselfe of the red crosse vpon his doore? It is maintained by the vulgar experience, that the bodily plague doth, or can lye & stick in the apparell; and by this meanes, that others are infected: whether this be true or no I can not affirme. But this is certaine, that there is a plague which lyeth and sticketh in the apparell, the plague of strange fashions, of curiositie, vanitie and pride, which plague infecteth others. It is also maintained, that the plague can be brought out of other contries in the apparel, wares and merchandises: whether this also be true, I will not dispute: but this we may affirme, that the plague of pride, curiositie, vanitie, and strange fashions is brought out of other countries into England; as out of *Italy*, *Spaine*, and *Fraunce*, and so infecteth vs English-men. If wee shunne the garment which is suspected of bodily infection, shall not wee fly from the induements

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duements which are stained with the spirituall contagion? Let vs not then giue countenance by them vnto our beggery: alas what is their nature, they are but the painting of a graue, or whitening of a rotten wall, the couer and case to a lumpe of mortall flesh, they make vs honourable in the sight of men, but worke no reuerence or estimation before the Lord of Hostes. And yet, good God, how are wee degenerated from our father ADAM! When God made apparell for man, hee made it but of the skinnies of beastes, but now this fashion is quite out of fashion, we robbe al the creatures of the world to adorn vs, by taking from some their wool, from some their skins, frō others their fur, & frō some their very excrements; & rather then we will be vnfurnished of any thing, we will not sticke to diue into the verie bottome of the sea for pretious stones. O how many are there of those fooles of which *Bias* speaketh, He that wasteth much to followe euery fashion, may bee called the Mercers friend, the Tailors foole, and his owne foe. Many doe erre in the taking in of this Kings medicine, and bring other guises and shewes in repentance; but as for vs, there must bee in vs not DAVIDS Iewish putting on, but his penitent putting off. Lustie gallants, if yee will take in the kings medicine for this yeare, you must put off your *Absolons* haire; painted *Iesabels*, you can not take it in, with your pain-

against the Plague.

ted faces, open breasts, monstrous verdingales,  
long staring ruffes, ruffianly lockes. Daintie  
dames, if you will vse this medicine, you must  
not gird your selues so straight to bee fine and  
small, but you must girde and pinch the loynes  
of your mindes. Royall citizens, if you will take  
in this royall medicine, you must put off your  
princely furniture, your wanton disdainfull &  
superfluous sailes of pride, wherein yee esteeme  
not warmth, but the colour and die, wearing  
them for their price more then necessitie. They  
are, as AVGVSTVS the Emperour of Rome  
termeth them, *vexillum superbiae nidusque lux-  
urie* the banner of pride, & nest of riotousnesse.  
The cause of Gods anger against vs, and  
which hath brought many to shame and begge-  
ry, hath it not beene their backe and their bel-  
lie? Let vs therefore crush these vipers, and not  
suffer them any longer to liue amongst vs.  
This excesse hath beene one of the two  
daughters of the horse-leach, which hath  
suckt the bloode of the whole lande, and  
consumed in vaine the substance of manie:  
and therefore let vs crosse it in our repen-  
tance. And as BENADAD. 1. Reg. 20.  
hauiing receiued an ouerthrowe of an hun-  
dred thousande foote-men, vpon that mi-  
serie wherewith hee and his seruantes were  
toucht, his seruantes saide, we haue heard  
that the Kings of ISRAEL are mercifull  
Kings

Luke. 12.

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kings, let vs put on sackcloath and ropes about our heads, and goe to the king of Israel &c: euen so ô England, hauing receiued the former yeare an ouerthrowe of many thousands by the Lords Angell, and knowing that the God of Israell is a mercifull God, leaue your prince-like furniture, goe vnto him, that you may receiue mercie. To conclude this point, whensoever we see the Lord is angry, let vs imitate **ABIGAIL**. *1 Sam. 25.* who perceiuing *Dauid* to be angry, arose and went to meeete him with a present to appease his wrath, and laded her asses with two bottles of wine, and frailes of raisons: euen so, let vs lade our bodies and sinful carcasses, which we haue vsed as Asses to beare the huge burthen of our sinnes, with fasting, sackcloath, & mourning, which are the armour of repentance. Let our eyes bee as two bottles of wine to carrie with vs; the teares whereof wee may drinke to comfort vs in the assurance of Gods mercie: let vs present our broken and contrite hartes, the which hee will receiue kindly at our hands, and lay his sworde downe, and bid vs to returne in peace vnto our houses. And thus much for the Robes of the olde yeare, which wee must put

<sup>2</sup>  
The garments  
for this newe  
yeare, which  
wee must put  
on,

off. There followe the robes and garments of the newe yeare which wee must put on, to take in orderly this Kings medicine. These are also manifold and manifest. The first is, the *new man*,  
fit



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fit for this newe yeare. Put on the new man, saith  
the Apostle, which is after God created in righte-  
ousnesse and holinesse. *Eph. 4. 24.* And bee yee  
changed by the renewing of your minde. *Rom.*  
*12. 2.* The second is *charitie, mercie, and kinde-*  
*nesse. Col. 3. 12.* Put on the bowels of mercie,  
kindnesse, meeknesse, long suffering, forbearing  
and forgiuing one another. Heere are costly  
robes (rich men) to bee worne and put on, the  
olde yeare being past. The third ornament is  
sobrietie; girde vp the loynes of your minde, &  
bee sober. *1. Pet. 1. 13.* This is an ornament for  
you that looke vpon the wine how pleasant it is  
in the glasse. *Prou. 23.* If you will drinke this me-  
dicine, you must not giue your selues to the o-  
ther. The fourth is peace, and haue your feete  
shod with the preparatiō of the gospel of peace.  
*Eph. 6.* This is your garment, you that are of  
the quarelling humour, and sowe strife among  
your brethren. The fifth ornament to put on, is  
*truth and veritie.* Merchants, this is your newe  
yeares garment, haue your loynes girded about  
with veritie. *Eph. 6. 14.* The sixt garment is  
*humilitie*; This is your newe yeares garment,  
*troud men*, put on humblenesse of minde. *Col. 3.*  
it is a royall garment. If then yee will take in  
this royall medicine, forget not *Dauids* garmēt,  
simple araiment in the eyes of the worlde, but  
precious in the eyes of God. It is an vniuersall  
garment, both for the Prince and the begger.

It

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- It is a boldnes & great anogancie for a subiect, how highsoeuer he be, to be equal to the prince in his garments: princely garments become princes, but as for this ornament, it is no boldnes at all to be equall vnto a King. The seauenth, is righteousness or a good conscience. Iudges and magistrates, let this be yours, haue the brestplate of righteousness. *Ephe. 6. 14* The eight, is *shamefastnesse* and *modestie*; women, this is your new yeares garment. *1. Tim. 2. 9*. Array your selues in comely apparel, with shamefastnesse and modestie. The ninth, is *holinesse* and *righteousnesse*; as this is euery mans garment, so more particularly it ought to be your new yeares garment, O trybe of *Leui*, ô ye Prophets of the Lord. *Psal. 132. 9*. Let thy Priestes be cloathed with righteousness. As vpon *AARONS* garment when hee entred the Sanctuarie, there was written, *Codeſh Codeſh*, holinesse, holinesse: euen so yee that stande in the Lords Temple, haue this holinesse written in your hearts. The tenth, is the wedding garment, *Math. 22*. which is *Faith*. This is an ornament for those to put on, who the former yeare haue vnrueerently approached to the Kings feast. The last garment, is *Christ Iesus*; This is the Christians garment: Put ye on the Lord *Iesus Christ*. *Rom. 13. 14*. This is that white raiment, which couereth our nakednesse. *Apoc. 3. 18*. If wee desire a pretious garment, one which is not heauie but light, one in fashion
- 7  
8  
9  
10  
11
- on,

*against the Plague.*

on, one pleasant to God, put on this Lord *Jesus*. As *IA COB* hauing put on the garment of his eldest brother, receiued the blessing: euen so, if wee put on this garment and approach vnto the Lord our Physition with it, wee shall receiue the blessing of our father in heauen, and the health of our soules. These are then the garments to put on. The colours of our garment are two, *red* and *white*; his redde colour it hath from the bloode of Christ, by which it is sanctified: his white colour, from the splendour and brightnesse of the holy Ghost, in regarde of a holie life which shineth before the worlde *Reu.* 7.13. Let vs then, beloued, bee carefull to get these garments, if wee will drinke this spirituall Kings medicine. The Heathens beeing inuited, had for their bankets, and went to their feasts, with white garments, which they called *vestes cœnatorias*, which were also vsed among the Iewes, as *PHIL* o writeth; and they which wore them, were called *Candidati*: the Lord doth inuite vs this year to the Kings feast, which is repentance, and that by a ioyfull deliuerance, as hee inuited vs the former yeare by his smart-preacher. Ought wee not then to haue the white garment of integritie to put on? The former yeare, men haue ayred and perfumed their apparell with diuers scents and odoriferous confections to resist the poyson and infection of the ayre, let vs this yeare perfume them with

*Reu. 7.14.*

### *The Kings Medicine.*

with the sweet sent of humilitie, modestie, com-  
lineffe, to expell and resist the poyson and infec-  
tion of curiositie, pride and vanitie. Let vs then,  
beloued, with these Elders, in this life be cloa-  
thed with the penitentiall garment, that in the  
life to come we may put on those white robes  
*Reu. 7. 13.* wherewith the Saintes and Elders  
were adorned: let vs not seeke to bee as the glo-  
wormes, to shine here onely beneath, that here-  
after wee may shine aboue as the starres in the  
firmament. And thus much for the garments  
to put on.

The spirituall  
Kings medi-  
cine, is to bee  
taken in, fa-  
sting.

Before I proceede, I will shewe you yet one  
thing; The Kings medicine against the bodily in-  
fection must bee taken in, fasting, as you may see  
in the medicine it self, prefixed before the trea-  
tise, & as the practise of the former yeare doth  
also witnesse: Euen so this spirituall Kings me-  
dicine of repentance against the spiritual Plague  
must bee taken in, fasting. There is a twofolde  
fast; First, a corporall and an outward; Second-  
ly, a spirituall and an inward. As for *David* &  
the Elders of Israell, whither they haue fasted or  
no, it is not here expressed; but yet it may be be-  
leeued that they haue. As for you, beloued of  
*London*, first you haue taken in the Kings medi-  
cine for the bodie, fasting. Secondly, you haue  
also begunne to take in this spirituall Kings me-  
dicine fasting; witnesse the weekly fastings of  
the former yeare. Being now come vnto the  
newe

*against the Plague.*

newe yeare, see that you continue in the inward and spirituall fast: as for the outward it is onely necessarie in the time of publike calamity, when either any present iudgement would bee removed, or any good cause promoted: but without the inward and spirituall, this spirituall Kings medicine cannot be taken in: vse it then not for the space of 9. daies together, but for the space of thy whole life. Forget not so much to forsake ordinarie food, as to imprison and shut vp your bodies from the vanities and pleasures of this life; pull downe the strength and pride thereof. The honour of a fast, to vse the words of *Chrysostome*, is not abstinence from meates, but auoidance of sinne. Dost thou fast? shewe mee thy fasting by thy workes. If thou askest what kinde of workes? If thou seest a poore man, take mercie on him, if thine enemy, reconcile thy selfe. If thy friend deseruing praise, enuie him not. If a beautiful woman, make a couenant with thine eyes. For what auaieth it, saith *Augustin*, to empty thy belly of foode, and to fill thy soule with sinnes, to be pale for fasting and to bee blewe and pale for hate and enuie; to drinke no wine, and to be drunke with the poyson of anger; to abstaine from things which are lawfull, and to doe things which are vnlawfull? Follow then, beloued, the counsaile of *Chrysostome* and *Bernard*, who both iumpe together: Let not onely thy mouth and thy bowels fast, but thine eyes.

L

thine

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El. 8.

thine eares, thy feete, thy handes, and all thy  
bodily members. Let thy hands fast from rob-  
bery, thy feete from bearing thee to vnlawfull  
spectacles, thine eares from sucking in slāderous  
tales, thine eyes from receiuing in wanton-  
nesse. And to shewe you out of the mouth of  
God himselfe, what manner of fast you ought  
to vse this new yeare; Loose the bands of wic-  
kednesse, take off the heauie burdens, let the op-  
pressed goe free, deale thy breade to the hun-  
gry, and couer the naked. As there hath bene  
the former yeare, a generall fast through the  
whole land, so there ought this yeare to bee this  
inward and spirituall through the whole King-  
dome, from the honourable Counsellor, to him  
that grindeth at the Mill. This is the great ge-  
nerall fast, and a Lent of abstinence which wee  
all must keepe. And thus much for the patients  
behaviour, and also the third part of the Kings  
Medicine.

THE

*against the Plague.*

**T**he fourth part, containing the  
time when the King tooke in this Medicine,  
and the cause moouing him  
thereunto.



HE time when hee tooke it in,  
was; first, when he saw that he had  
gotten the spirituall infection by  
the numbring of the people; and  
secondly, when he saw the danger  
and effect therof, a pestilence in Israel. The cause  
moouing him to take it in, was, to heale his dis-  
ease & to remoue the effect thereof. *Ver. 8. 16.*  
The consideration of both, deliuereth vnto vs, a  
portrature of a wise Physition & of a wise pati-  
ent; the wisdom of God, and the wisdom of  
*Dauid.* The wisdom of God the Physition, doth  
appeare in the diuersity of means, which he kno-  
weth to vse for to cure sin & to mooue the sons  
of men to take in this spirituall Kings medicin  
of repentance. This Physition had before giuen  
vnto *DAVID*, peace, prosperity, and victories  
ouer his enemies, and now seeing him anew  
infected with a dangerous disease, he sendeth a  
generall pestilence in Israell. Before, hee came  
with his benefits, and now with his iudgements.  
As the expert Physition, vseth first soft and leni-  
tiue remedies, and if they auaille not, then hee  
commeth to his sharpe and biting corrosiues: e-

*Vse.*  
The wisdom  
of God the  
Physition.

*The Kings Medicine.*

uen so the Lord, vseth first the soft and lenitiue remedies of his commandements, promises and benefits, and then the byting corrosiues of his iudgements. Some hee healeth by hony, some by gall, some by salt, some by meale, some by sweete, some by sower. Hee hath a store-house full of remedies, and the breade of iudgement to breede good bloode in vs. The Lord, as *Clemens Alexandrinus* speaketh, is like vnto an expert Musitian, hee hath sundry kindes and varieties, and sheweth the changes of his notes, hee both pittieeth and chasteneth, entreateth and threateneth, and by threatening best admonisheth, by speaking roughly soonest perswadeth. When the railes of the law kept not the *Israelits* in the pasture of the word, the Lord appointed the hedge of thorny discipline. And euen so at this present, such as he cannot draw to come in the fold of saluatiō by the whistle of the word, he compelleth them to come in by the dogge & hooke of disciplin & correction. If the blessings of Mount *Garizzim* do not moue vs, then the cursings of Mount *Ebal* must come vpon vs. If we take no pleasure in the beauty of Mount *Sion*, then the thundrings & lightnings of *Sinai* must put vs in feare. As this sheweth the wisdom of God, so it declareth the *successe of his wisdom*, in *DAVID* his patient; the Lords corosiues haue wrought in his soule: for seeing the hand of the Lord, he began to take in the medicine of repē-  
tance

Deut. 27.

The successe  
of his wisdom.



against the Plague.

rance. The Lords corrosiues haue many vertues. The vse of aff-  
 First, they make vs to esteeme, honour & make fictions.  
 much of the Lord, King *Dauids* Physition. I  
 Secondly, they make vs to attaine vnto the know- 2  
 ledge of our disease: bind *Manasses* with chains,  
 pul the King of *Babylon* from his throne, & they  
 wil know theselues: thirdly, they make vs to seek 3  
 for a remedy against our sore. Fourthly, they pre- 4  
 uēt & keepe our soules from falling into more  
 grieuous diseases. Fifthly, they serue as a purge to 5  
 purge vs frō the corrupted humours of the soule.  
 The want of these fiue things had beene a long  
 time among vs, and therfore king *Dauids* Phy-  
 tiō hath the former year vsed his corrosiues. We  
 shuld haue fallen into a deadly Lethargy of sin,  
 & therfore he hath preuented it, that we might,  
 as the Prouerb is, with the burnt child dread the  
 fire. As *Jonathan* shot arrowes to giue *DAVID*  
 warning, euen so the Lord hath shot off his ar-  
 rowes *Pf. 9.* to giue vs warning. The Plague, &  
*London*, hath bin a writing scrole vpō your flesh,  
 engrauen in your skin to teach you obediēce, as  
 the Leprosie vnto *Miryam*. It hath bin as *I, Bap-*  
*ryst* to send you vnto Christ. It hath bin as a me-  
 dicine sent from heauen; the King of heauens  
 medicine, to heale the sores of the land & to re-  
 moue the spiritual plague. Sicknes, as *Basil* saith,  
 vpon the 25. Psalme, is vnto many a salutiferous  
 medicine, and life it selfe. As we pluck back or  
 stay our horses, if either they gallop too fast, or

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go out of the way: so the Lord, because we were as wild horses, hath curbed our bits, & straitned the raines of our vnbridled affections. As the Lords corraiuues haue had good successe in D A V I D, so they haue wrought in vs. We had beene like vnto *Ioab. 2. Sa. 14. 29.* As *Absolon* sent for him the first time by his seruants, but would not come; and the second time, & yet would not come to him, and therefore sent the third time his seruants to set *Ioabs* fields on fire, & then he arose and came: euen so the Lord had sent at diuerse times his seruants, the Prophets, to will vs to come to him, but because we remained obstinate, he sent, the former yeare, other seruants, namely, his Angels, to kindle our housen with the fire of pestilence; and that made vs to arise, to goe vnto the Lord with fasting; that made vs to cry out, Lord haue mercy vpon vs; Christ haue mercy vpon vs. When the waters of the flood came vpon the face of the earth, downe went stately Turrets & Towers; but as the waters rose, so the Arke rose still higher & higher; In like sort, when the waters of afflictions arise, as the flood of the pestilence did the former year, downe goes the pride of life, the lust of the eyes, the vanities of the world; as they did also in some sort, the last yeare: pray God it may continue. But the Arke of the soule riseth as these waters rise, higher and higher towards heauen, as also they did the old yeare, As your afflictions then

*against the Plague.*

then, beloued, haue beene *παθήματα*, so haue they also beene *μαθήματα*, both sufferings and instructious. Interpret them aright, let them put a sensible and liuely feeling into your soules: receiue them not as an horse or mule, that taketh the branding of an hote Iron, which they presently forget. *Bene pungeris si compungeris*, saith that hony father BERNARD, It is a happy pricking of the body, that maketh a pricking in the hart. This kinde of affliction, as it is reported, moued some of the Heathens, to become Christians: for in the raigne of *Edward* the third, there fel a Plague in the *East Indies*, which lasted seauen yeares, which moued many of them to become Christians. How much more then, ought it to make vs, deformed Christians, to become reformed and good Christians. If then tribulation come, receiue it with thanks, keepe it with patience, digest it in hope, apply it with wisdom, bury it in meditation, & it shal end in glory and peace.

Further, obserue the wisdom of *Dauid* the patient, in the taking in of this medicine: hee desireth not to take it in, but as soone as hee perceiued, that he had gottē the spiritual contagiō, & that the effect therof was spread through the land; behold, his hart smiteth, he cōfesseth, prostrateth himself. Follow the wisdom of *Dauid*, o sons of *Adam*; let not the oportunitie slip, let both the time & cause perswade you. As medicines for

The portraiture of a wise patient.

## The Kings Medicine

Six motives  
 to perswade  
 vs to this wis-  
 dome.

I  
 Ef. 55. 6.  
 Ec. 5. 7.

2

3  
 Three dangers.

I

2

3

the bodie must be taken in, in due season; euen  
 so the Kings medicine for the soule. Six motives  
 ought to perswade vs not to differ the taking in  
 of it, in due season; First the counsaile of the whole  
 colledge of the spirituall Physitions. *Heb. 3. 13.*  
*Eccle. 12. 1. Ioel. 2. 12. Eccl. 38. 9.* Secondly,  
 the vncertainty of the houre of death. The ex-  
 perience of the former yeare hath shewed the  
 truth of that Prouerbe; *As many daies, as many*  
*lines*. They who one day carried the deade bo-  
 dies to the graues, were themselues on the mor-  
 row carried by others. Thirdly, the daungers  
 which ensue, if it bee not taken in, in due sea-  
 son; the dangers are three in number. First,  
 delay doth cast our owne persons in daunger,  
 both bodie and soule; the bodie in the danger of  
 the fire of the Plague: the soule of the fire of  
 hell: both of the fire of Gods heauie indignati-  
 on. To quench this three-fold fire, wee must  
 take in the Kings medicine in due season. Se-  
 condly, wee cast others in danger; doe wee not  
 see, that our little children, doe, as it were, suf-  
 fer with vs, and helpe to beare the punishment  
 of our delay and procrastination? Thirdly, de-  
 lay encreaseth our disease; and lastly, maketh it  
 incurable. It fareth with the plague of sinne, as  
 with a tempest vpon the sea, in which there are  
 first little waues; afterwards, greater volumes of  
 waters: and then, perhaps, surges mounting vp  
 as high as heauen. Or it is like vnto the breedes  
 of

*against the Plague.*

of serpents, first an egge, 2. a cockatrice, thirdlie a serpent. To preuent this encreasing take in the Kings medicine betimes. Auncient woundes sayth I E R O M E, are not cured in haste, the playster must lie long vpon them; euen so our o'lde festered sinnes can not bee done away with a dayes repentaunce. The snow ball the more it is rouled, the greater it waxeth; the more sinnes we commit, the more walls of brasle wee builde vp betwixt God and vs: so that at last, our cryes can not haue passage vnto him, nor his mercyes vnto vs. The longer the blowe bee in fetching, the heauier wil the wound be when it commeth. And the deeper the arrow be drawn in the bowe the deeper it pearceth when it is let flee. Sinne creepeth soorth like a canker, if in time it bee not medicined. As of the sicknesse of the body, so of the soule there are criticall dayes, knowne to God, whereby he doth guesse, whether we be in likelihoode to recouer health, and to harken to the hole some counsailes of his lawe or not. If then the lorde take his time to giue vs ouer to our selues and the malignitie of our diseases, we may say too late as sometime Christ, of Ierusalem, O that we had knowne the things that belong to our peace, but now they are hid from vs. As I will not promise, so I dare not presume saith A V S T I N, of euening repentes: to make all out of doubt, the best course is to repent betimes. The fourth motiue, are the impediments which  
will

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- will hinder vs to take in the Kings medicine, if we slip the opportunity, & the first hāfel of time. If it be differred to old age, or to sicknesse, two impedimentes will be in the way, *outward*, and *inward*: First, outward impediments, thy wife & children enuironing thee, thy friends whispering in thine eares to make thy Wil, and to remember such and such a friend; so that repentance being differred, will be either *nulla, vel ficta, vel difficilis*, either none at all, or counterfeit, or very hard.
2. The other impedimentes, will be, the multitude of thy sinnes, feare of death, the terrour of the law, the obiections of Sathan, the accusations of thy conscience. True is the saying of AMBROSE, *nulla seria penitentia est nimis sera, sed raro tam sera est seria*. No serious repētāce is too late: but yet seldom, a late repētāce is a serious repentaunce. *Yong men*, take in betimes the Kings medicine, spend not the strength, sap, and greenenesse of your youth, season your greene vessels with the liquor of Gods spirite, and offer vnto him the maidenheade of your youth. *Old men*, take it also in due seasō, differre it not, to the houre of death: for if you doe, you treade vpon yce, which if it be molten with a little heate of Gods anger, alas you shall sinke into the gulfe of destruction. *Yong age* trust not to olde age, thou leānest vpon a brittle staffe, which when it breakes, the splinters and shiuers thereof will wound thee. Both of  
you

against the Plague.

you, offer not the dregges of your life vnto god,  
leaste yee drinke the dregges of his anger. The  
common saying is true, *vita brevis, ars longa*,  
life is short, and the arte of saluation requi-  
reth a long time of learning. Fiftlie, your owne  
diligence, beloued of London, in the taking  
in of the bodilie Kings medicine in due sea-  
son, for the preseruatiue of your bodies, ought  
to put you in minde of the care and diligence  
which you ought to haue for your soules.  
You haue not differred to take in preseruatiues  
till the infection had wonne the vitall partes:  
let the health of your soules bee dearer vnto  
you, then the health of your bodies. If these  
foure mooue you not, goe then yee foolish  
sonnes of men, to the verie beastes, aske of  
them, as Iob speaketh, and they will tell it  
you: Euen the storke in the ayre knoweth her  
appointed times, the turtle, the crane and the  
swallowes obserue the time of their com-  
ming. *Ierem. 8. 7.* If not the wisdom of man,  
then let the wisdom of beastes perswade  
you. And yet why should not the wisdom  
of men mooue men? Doth not the husbandman  
obserue the tyme of sowing, the mariner watch  
his tydes, the smith strike his yron while it is hot,  
the marchant take shippe while the wind ser-  
ueth? & shall not you then that are patients take  
in physick before it is too late? I will conclude  
the fourth part of this discourse; As IEROME  
hauing

5.

6.

cap. 13.

*The Kings Medicine*

hauing read the life and death of HILARION, who after hee had liued religiouse, died most christianlie, sayd, well, HILARION shall be the champion, whome I will followe: euen so, hauing now read and heard the repentaunce of DAVID, let vs say, Well, DAVID shall bee our champion whome we will followe.



The fift part, containing the  
*operation of the kings me-*  
dicine, with King DAVIDS  
sacrificing.

1.  
The operation of the  
kings medi-  
cine.



He fift and last part of this discourse, brauncheth it selfe in two branches: the first containeth *the operation of the kings medicine* 2. Sam. 24. 25. which is, the ceasing of the plague. The second, *the behauiour of the patient, DAVID, now being healed*, and hauing felt the operation of this medicine; which is,



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his sacrificing vnto the lord 1.Chron.21.28,in these words, *At that time when D A V I D sawe that the Lorde had heard him, then kee sacrificed.*

The operation of the kings medicine, sheweth that it is a healing medicine, he taketh it in against the plague, and behold the plague ceaseth. This operation hath manifested it selfe, in two things: First, in the curing of the plague of the soule, for D A V I D s sinne hath beene pardoned. Secondly, in the remoouing of the effecte thereof, for the plague of the body ceased. The operation then of this physicke, commendeth vnto vs the kings medicine. If it bee taken in with all her ingredientes, and in that manner that D A V I D tooke it in, it hath the vertue to cure a double plague, of the soule and of the bodie. This doeth king D A V I D s physitian witnesse, himselfe, in that excellent testimonie worthe to be noted 2.Chron.7.14; If my people among whome my name is called vpon, do humble themselues, pray, seeke my presence, and turne from theyr wicked wayes, then will I be mercifull to theyr sinnes, (*heere is the curing of the first plague*). And I will heale their land (*heere is the healing of the second plague*). This medicine then is better, then they which are prescribed in the booke of nature by *Galen*, *Hypocrites*, and the rest: it is also better then the balme of *Gilead* which could not auaille. *Jerem.46.11.*

Manifested in  
two things.

To

## The Kings Medicine

A'commen-  
dation of the  
kings medi-  
cine.

1.  
From the  
author.

2.  
From the per-  
sons which  
haue vied it.

3.  
Her names.

4.  
Antiquitie.

To perswade you to the taking in of this Kings medicine, not onelie the operation of it, but diuerse other arguments are able to commend it vnto you. The first argument of prayse, may be taken from the author thereof: not mortall man, but the blessed Trinity, hath first prescribed and inuented this physick, & the whole colledge of the blessed patriarkes, prophets, Apostles haue taught the manner how to take it in, for vs that are vnexperienced. A medicin, hauing an expert and skilfull author, hath great force to perswade. The second, from the persons which haue vsed it & taken it in: not only mean men, but also honorable persons, Kings, princes & Magistrates, patriarks & prophets, Apostles & martyrs. Medicines vsed by honorable persons, are esteemed & much made of, because wee perswade our selues that they will spare no cost. Thirdly, the honorable names which are giuen vnto it in the booke of God, doe much commend it, beeing called, *glorie* and a ioyfull crowne, *Ec. 1. 11. honourable wisdom*, *Ec. 1. 14.* and diuerse others which will not specify. The very name of *the kings medicine* hath perswaded many the former yeeres to vse the same aboue others. The ancientnes & antiquity of it, doth minister the 4. argument of commendation: for it was ordayned in paradys, where God the first preacher and physitian of our soules preached repentaunce in paradys, he shewed them their sinnes and gaue them the promise

*against the Plague.*

promise. The 5. argument of prayse, is the *uni-* 5.  
*uersalitie* of it, it is good for all manner of per- *Vniuersalitie.*  
 sons: which vniuersalitie is wanting in the cor-  
 porall medicines, some beeing not good for  
 old men, some for yong men, some not good  
 for children, some for women: but this is good  
 for all men, and therefore it is prescribed *v-*  
*niuersallie*, to *Princes Ierem. 13.* to riche  
 men *1. Tim. 6.* to poore men, to olde men, to  
 yong men *Ec. 12. 1.* to virgins, to married  
 women *Ec. 1. 15.* to the barren, to them that are  
 with childe, to souldiers *Luke. 3.* for captains  
*Actes 10.* for ministers, for schollers, it is a Pro-  
 phets medicine. And behold, ô physitians, here is  
 a medicine for physitians. Parentes, vse it your  
 selues, giue it in to your children, and Masters to  
 your seruantes, that the infection of this world  
 annoy them not. 6. it is *profitable*, it wil cost you 6.  
 nothing, yet it hath excellēt operatiōs: medicins *Profitable.*  
 which cost little or nothing, & yet haue singular  
 vertue, are much esteemed. Many haue spent al-  
 most their whole substāce in physick, for the cu-  
 ring of heir bodies: this shal not need, if you vse  
 this medicine; the Doctōrs, to teach you the mā-  
 ner to take it in, shal allō cost you nothing. Poor  
 men, heere is another Kings medicine for you,  
 which will not waste your substāce. Seuenethly, 7.  
*the pleasantnes of it* hath no little force to adde *Delectable.*  
 somewhat to the cōmendatiō of it. Corporal me-  
 dicins are often vnpleasant, vnfauorie, bitter,  
 the

### *The Kings Medicine*

the sicke man sometime will not take them in, for they cannot abide them: but this is delectable, for it is nothing else but loue, it is compounded of loue & al manner of vertues. What is there more delectable then to loue God, and to take our delight in his law *Psal. 1.* and therewithall to adorne our selues with all manner of vertues? Shall not that bee pleasaunt vnto vs, which voideth the filthinesse of sinne that maketh vs stinking in the sight of God? The patient doth often tremble against the time that hee must take in his medicine, but this reioyceth the sinner: for the feare of the Lord *Ec. 1. 12* maketh a merrie heart, and giueth gladnesse and ioy. Eightlie, *the sufficiencie* of it may be another argument of prayse. I do not dislike the medicines that naturall physicke doth prescribe, but they are not sufficient for theyr imperfection sake: but this is a perfect medicine, for the feare of the lord giueth peace and perfect health *Ec. 1. 22.* Ninthly, it is an experimented medicine, the continuall practise of others since the beginning of the world doth commend it. The operation of it, experience hath prooued. Her operations are admirable, it cureth a double plague, it giueth long life *Ec. 1. 12. 22.* It maketh wise *Ec. 1. 15.* Yea it is a remedie against a secret ill. The plague is called by some a secret ill, wherein learned physitions haue professed ignorance. And yet behold, heere is a medicine appointed

8.  
Sufficient.

9.  
Experimented.

*against the Plague.*

appointed by God himselfe, which is able to remouue it. Let these 9. arguments of commendation commend vnto you, this new yeere, this Kings medicine and the vse thereof. And thus much for the operation of the Kings medicine.

There followeth the action and behauour of the patient now beeing healed, hauing felt the operation of this medicine : namelie *his sacrificing vnto the Lord*. This his sacrificing emptieth it selfe into these particulars, First, the person sacrificing (DAVID) Secondlie the person to whome, (vnto the Lord) Thirddie the thing sacrificed, (burnt offerings and peace offerings) Fourthly the place where, (in the threshing floor of ORNAN the Jebusite) Fiftlie the time when (when hee sawe that the Lord had heard him 1. Chron. 21. 28) Sixtli and lastlie, the successe of his sacrificing (the Lord answered him by fire from heauen v. 26). This action of DAVID, was religious, reasonable, iust, and acceptable to God. Sacrifices are of two sortes, *Iewish* and *Euangelicall*. But I purpose not to enter the large filde of sacrifices, and to number their kindes, describe their lineaments, their antiquitie, their soule, their endes. I leaue the Iewish to the Jews. The Euangelicall sacrifices, are also of two sorts, *the sacrifice of Christ*, and *the sacrifice of a Christian*. In the sacrifice of Christ, obserue these particulars, according to the method of DAVIDS

M

sacri-

2.

King DAVIDS  
sacrificing.

1.

2.

3.

4.

5.

6.

*The Kings Medicine*

1.  
Christs sa-  
crificing.

1. sacrifice. 1 the person sacrificing, Christ the true DAVID, the king of the Iewes: for that did hee once, when hee offered vphimselfe *Heb. 7. 27.*
2. Secondly as DAVID offered vnto the Lord, so Christ the true DAVID offered vnto the father.
3. 3 the thing sacrificed, his owne body, In the end of the world hath hee appeared once to put away sinne, by the sacrifice of himself *Heb. 9. 26.*
4. Fourthly, the place where, *Ierusalem.* And as the altar was built in the threshing floore of a Iebusite, euen so Christ our altar hath beene erected among the gentiles. Fifthly, the time when; In the end of the world *Heb. 9. 26.* vnder Pontius Pilate. Sixtly, the persons for whome, for the true Israelites, and all the faithfull. 7 As *Dauid* offered for the ceasing of the corporall plague; euen so the true *Dauid* Christ Iesus offered for the ceasing and remoouing of the spirituall plague, *Heb. 10. 12. 14.* by the vertue of whose sacrifice, it is onely remooued. As for the sin of *Dauid*, whole Israell smarted; so for the sinne of *Adam* whole mankinde. 8 The altar whereupon the true *Dauid* offered; was the crosse. 9 The successe of it, the anger of the Lord hath beene appeased towards the sonnes of men. And as hee answered *Dauid* by fire; so hee hath answered the sacrifice of the true *Dauid* by the fire of his loue, and he hath consumed our sinnes by the sacred fire of his mercie, and the Angels haue put vp the sword in the

the

*against the Plague,*

the scabberd, that is they are become our  
 friendes. 10 As *Dauid* hath beene toucht with  
 the knowledge of his sinne : euen so the true  
*Dauid* hath beene touched with the feeling of  
 our infirmities, and in all things tempted in like  
 sort, yet without sinne *Heb. 4. 15.* Eleuently, as  
*Dauid* desired the health of his soule, euen so the  
 true *Dauid* hath wished for the health of our  
 soules, and hath sayd, as *Dauid*, Lord take away  
 the trespasses of thy seruants. 12 As *Dauid* hum-  
 bled and prostrated himselfe vpon the earth : e-  
 uen so the true *Dauid* hath humbled himselfe,  
 and is become obedient vnto death. *Phil. 2. 8*  
 he hath prostrated himself vpon the earth *Mat.*  
*26.* 13 As *Dauid* desired to haue the punish-  
 ment of the people transferred vpon his owne  
 person; Let thine hand bee against mee, &c.  
 So the true *Dauid* hath indeede borne our in-  
 firmities, and caried our sorrowes, hee hath  
 beene wounded for our transgressions, bro-  
 ken for our iniquities, and the chastisement  
 of our peace was vpon him. *Es. 53. 45.* 14 As  
*Dauid* hath prayed for the people, euen so  
 Christ for vs. *Iohn 14.* 15 Lastlie as *Dauid*  
 hath cloathed himselfe with a vile indu-  
 ment, putting on sackcloth: euen so Christ the  
 Prince of glorie, hath taken to him a mortall  
 bodie, the indument of our flesh, & he who was  
 in the forme of god hath takē the form of a ser-  
 uant, *Phil. 2. 6.* The differēce betwixt *Dauid* and

10.

11.

12.

13.

14.

15.

M 2

Christ,

The difference.

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1. Christ, are these, 1. D A V I D died not for the sins of his people, but christ suffered death for them.
2. 2. D A V I D was a sinner, Christ not *Heb. 9. 14.*
3. Thirdly, with D A V I D the Elders prostrated themselves, but with Christ neither Saint or
4. Angell. 4. D A V I D prayed not only for his people, but for himselfe that his sore might be healed, Christ onely for the people. And thus much for Christs sacrifice which we can not offer.

2. Now seeing the Lord hath heard our prayers, and that we are healed, we ought this new yeere The Christi- and that we are healed, we ought this new yeere  
ans Sacrifices, to offer vp Sacrifices vnto the Lord as D A V I D  
which are 4. in did, not the Iewish, but the Christian Sacrifices,  
number, to be offered vnto which are 4. in number, *Repentance, thankesgiving, mercie, and our children.* These 4. must be  
God this new yeere. the Mercuries or messengers, to publish abroad through the whole land our repentaunce, these must bee the proclamations & audible sermons to preach the dutie of our deliuerance.

1. Offer first, *the sacrifice of repentance*, called the  
The Sacrifice sacrifices of righteousness *Psal. 51. 19.* which  
of repentance. braunch themselves in many little braunches.

1. First, offer vp *your selues*, both bodie and soule *Rom. 12. 1.* I beseeche you brethren by the mercies of God that ye giue vp your bodies, a liuing sacrifice, holy and acceptable vnto God.
2. Secondly *your obedience*, *Ec. 35. 1.* for who so keepeth the law bringeth offerings ynow, and he that holdeth fast the commādements offereth an offering of saluation. This is better then sacrifice,



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fice, for he that offereth sacrifice, offereth the flesh of a beast, but he that obeyeth offereth his own will as a quick and reasonable sacrifice. Make then the vse which D A V I D made of gods mercy and deliuerance *Pf. 105. 45.* keep his statutes and obserue his lawes. Thirdly, *your harts, Prou. 33.* My son giue me your hart, This is a Christian sacrifice, this mite he requireth for the dutie of our deliuerance. As *Naaman* being purged from his leprosie, returned from the waters, & would offer a present vnto *E L I S H A, 2. Reg. 5. 15.* Euen so ô London being purged from thy contagion, offer vp vnto the Lord, both rich and poor the precious gift of your whole heart. Christ our physitian desireth no other fee or reward of vs then our harts. Fourthly, offer vp *an humble* and contrite spirit, for the sacrifices of God, are a contrite spirit; a contrite and broken hart, ô god thou wilt not despise. *Pf. 51. 17.* you neede not then ô sonne of A D A M saith A V S T I N, to seeke without thee a beast to slaughter, you haue one within thee: for a sacrifice pleasing vnto God is a contrite spirite. Let therefore the bountifullnesse of God leade vs to repentaunce *Rom. 2. 4* and mooue vs to vowe vnto his maiestie the continuall sacrifice of a better life. After the sweete raine and dewe of Gods blessing receiued, bring forth good fruite, and not bryars and brambles *Heb. 6. 6. 7.* London thou mayest say with D A V I D *Psal. 116. 1.* I loue the

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lord because hee hath heard my voice and my prayers, when the snares of death compassed me: and therefore o lord because thou hast deliuered my soule from death, mine eyes from teares, I will walke before thee in the land of the liuing. London, heare the voice of Christ vnto thee *Ioh 5. 14. Behold thou art made whole, sin no more, least a worse thing come vnto thee.*

And as the Ruler and al his houshold *Ioh. 4. 53.* beleueed, after that Christ had healed his daughter: euen to o Rulers of London, politicall, ecclesiasticall, Oeconomicall, after that Christ hath healed you, beleuee and shew your faith by your workes with your whole families. Frame your affections to loue him for his goodnesse, to honour him for his greatnesse, to reioyce in him for his mercies. God, to vse the words of *Lactantius*, desireth not the sacrifice of a dumbe beast or of death, but the sacrifice of man and life, wherein there is no need either of garlands, or of fillets of beasts, but such things alone as proceede from the inward man: the altar for which offerings is the heart, wheron offer vnto god righteousness, patience, faith, innocency, chastity and abstinence. We haue promised the former yeere in our affliction these sacrifices, let vs now performe them, and not be like vnto *Pharaoes* butler, promising *Ioseph* when he was in his affliction that hee would remember him, but beeing freed forgot him. *Gen 40.* If you haue

1  
against the Plague.

haue not, make with the new yeer new vowes,  
vow your selues, I say not in the world a virgin,  
but a virgin to Christ. Vow your selues I say not  
in the world a pilgrim, to goe with the papist  
from place to place, but a pilgrim to Christ. Vow  
your selues I say not as the Friar in the world a  
begger, but a begger to Christ. And so much for  
the first kind of sacrifice.

The second sort of Sacrifices, to be offered this  
new yeere, are the sacrifices of *mercie and libe-*  
*rality*, which are to be offered vnto the poore. To  
distribute forget not, for with such sacrifices  
god is pleased. *Heb. 13. 16.* these are excellent  
Sacrifices *Ec. 35. 2.* They are an odour that smel-  
leth sweet, & a sacrifice acceptable to god, *Phil.*  
*4. 8.* Shew thereby your loue & your fidelitie, to  
god, to Christ, to your neighbour. As *Zacheus*,  
after that Christ had looked vpon him with the  
eye of mercy, & that saluation was come to his  
house, waxed liberall to the poore; Euen so o  
London, after that Christ hath now looked vpo  
thee with the eie of his mercy, & that saluatiō is  
also come to thy house, be like vnto *Zacheus*, &  
principallie you rich mē be ready to distribute &  
cōmunicate *1. Tim. 6. 18.* that the poor may say  
of you for your well dooing, as the Licaonians  
said of *Paule & Barnabas Act 14. 12*, for their  
heauely speaking, *the gods are come down to vs in*  
*the shape of mē*: for by mercy we com. neer vnto  
god. The necessity doth vrge this kind of sacrific-  
ce, the pestilēce with wante of doings, hath eatē

2.  
Sacrifices of  
mercie and li-  
berality to the  
poore.

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& consumed vp that, which in a long time they had gathered. The former yeer the fat kine haue eaten vp the leane, but now let the leane feede vpon the fat. *Gen. 41. 4.* The common saying is, that after a pestilence commeth a famine: surely I thinke this is verified among the poorer sorte. You then that are rich take somewhat from your bellies & backs, & sacrifice it as a newyeeres gift to your poor brethren, and honot the lord with your riches, & with the first fruits of your increase *Pro. 3. 9.* The mariners cast out their corn in the tēpest to saue their ship: let vs to inuert the order, the tempest being past, cast out our corne to saue others. As that wife of the sonne of the Prophet, after the death of her husband, intreated assistance of *Elisba 2. King. 4. 1.* So, many after the death of their husbands, without doubt, doe craue assistance of you. As *Samuell* then saide to *Saul* whē thou seest these signes com vpon thee, do as occasion shall serue; euen so I, to you beloued of London, seeing you see these signes come vpon you, fit your ability to opportunity, & doe as occasiō now serueth. Aske the *Harts* and they will teach you, they helpe one another to passe the sea or the riuer, & helpe to carie one anothers burthen as *AUGVSTINE* reporteth; the tempest of the plague hath made many poore & weary, let vs therefore helpe one another through the riuer and sea of this world, & as the Apostle exhorteth, Bear ye one anothers burdē *Gal. 6. 2.*

As

*against the Plague.*

As those of *Athens*, had a Temple of mercie in their citie, into the which none might enter, but they which had been merciful; & the greatest ignominie which could be done to a citizen of *Athens*, was to reproach him, that yet he had not entred that Temple, and therefore euery one did strue to enter; euen so, beloued of *London*, erect this yeare, among you, a Temple of mercie; let the poore bee that Temple, enter therein by the workes of mercie, esteeme it the greatest ignominie, that one should reproach to a citizen of *London*, that he hath not entred the Temple of mercie.

*Augustus Caesar* thought that day ill spent, in which he had not holpen some poore person: euen so, esteeme the old yeare ill spent, you that haue not shoven workes of mercie; and now begin the newe yeare well. The Papistes sacrifice vnto deade and dumbe Idols, but you do sacrifice to the liuely images of God, & to those whose wonted nimblenesse of their fingers, and agilitie of their bodies life-stealing age hath taken away. And as *DAVID* after the death of *Sauls* son, asked, if there were any left aliue of the house of *Saul*, that I may do him good, for *Ionathans* sake? When hee called to minde the benefits which *Ionathan*, the Kings sonne, had bestowed vpon him, honouring him with his bowe, his loue, and preseruing him from the wrath of his father, hee was moued to mercie:

euen

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euen so, beloued of *London*, and you the Elders of the people, calling to minde the mercie and loue which a Kings sonne, Christ Iesus, hath shewed to you, preserving you from the wrath of his father, and removing the noysome Pestilence; say as *DAVID* did, in the beginning of this yeare, after the death of so many, Is there any left aliue of the poorer sort, that I may doe good to them, for Christ Iesus sake; who hath deliuered vs? You that haue alreadye the olde yeare sacrificed, let not your goodnesse & mercie goe backward, like the shadow vpon *Abaz* Dyall. You that haue not, let not your hearts bee like to the clay, waxing harder & harder; let them be as waxe, and let them melt vpon your brethren. Let the benefit of your deliuerance bee as a sunne to melt them. Oh how faire a thing is mercie in the time of anguish! It is like a cloude of raine that commeth in the time of a drought *Eccle. 35. 19.* And thus much for the second sort of Sacrifice.

3  
The sacrifice  
of thanksgiv-  
ing.

The third kinde of sacrifice, to bee offered this newe yeare, is the sacrifice of *thanksgiving*, which is to be offered vnto the Lord, according to the direction of the holy Ghost. *Psal. 50. 14* Offer vnto God praise, and pay thy vowes vnto the most high: for hee that offereth praise, shal glorifie mee. These are the cauiues of our lips. *Hos. 14. 3.* And seeing the Lord hath taken away our iniquitie, and receiued vs gratiof-ly,

*against the Plague.*

ly, *Hof. 14. 3.* Let vs therefore offer the sacrifice of praise to God, the fruite of the lippes which confesse his name. *Hebr. 13. 15.* Let vs returne kindnesse for kindnesse. *DAVID, Ps. 170.* setteth downe 4. kindes of men, which are most indebted to GOD, for deliuerance from perils. One of them, are such that are freed from a mortall sicknesse. *London*, thou art in the compasse of one of these, & therefore you the remainders, confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men, offer the sacrifices of praise, and deliuer his workes with reioycing. *Psalm. 107. 21. 22.* Exalt him in the congregation of the people, and praise him in the assembly of the Elders, *Vers. 32.* Wee haue tasted the neuer stinting streame of his mercies, what shall wee then render vnto the Lord for all his benefits towards vs? Let vs take the cuppe of saluation, and call vpon the name of the Lord, pay our vowes vnto him, euen now in the presence of all his people *Psalm. 116. 12.* The Leaper, beeing cleansed by Christ, returned with speede to giue GOD praise: *LONDON*, thou art now clenfed, and with *HEZECHIAH* hast receiued health, and therefore say with the King, *Esd. 38 20.* The Lord was readie to saue mee, therefore we wil sing my song, al the daies of our life, in the house of the lord. If the *Israelits* haue bowed them-

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themselves and worshipped *Exod. 12. 27*, because the Angell had spared them, ought not the remainders in all duetifull manner extol the glorious name of the Lord? *Israel* beeing past the red sea, hath song vnto the Lord *Exod. 15.* and shalt not thou, ô *London*, hauing now passed those waters which were entred euen to your soule *Psal. 96*, say with *Moses*, The Lord is my praise, and hee is become my saluation, I will prepare him a Tabernacle, and exalt him? O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men *Psal. 107.* Nature it selfe doth teach thee, ô *London*, this kinde of sacrifice, it hath imprinted a thankfull affection in brute beasts, and impressed it in senselesse creatures. One horse claweth another, as it is in the Prouerbe, in token of mutuall thankfulnessse. The earth, receiuing raine from the clouds whereby her thirst is quenched, returneth vapours vnto the cloudes againe, and so requiteth the former benefit. The streauning Fountaines and running riuers, receiuing water from the Sea, send their waters again into the Sea, in signe of gratitude. The boughes and brâches of trees, in springtime, sucking their sap from the roote, send it againe in the fall of the leafe, into the roote to nourish it in winter season. If nature hath ingrafted this affection in senselesse creatures, how much more ought reason, guided by  
diuine



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, be diuine knowledge, leade thee, ô *London*, vnto  
or the due cōsideration of this necessarie duction. A-  
e glo- as, wee had not deserued to receiue such a be-  
st the nefit and speedy deliuerance: wee may then say  
and with *DAVID*, Not vnto vs, ô Lord, not vnto  
passed us, but vnto thy name be this honour '*Psal. 115.*  
your To what shall we ascribe it, but to his greate  
ord is mercy? The Lord may answer vnto vs, as *A-*  
ion, *Alexander* the great, vnto a certaine poore man,  
him? vnto whom he had giuen two talents, the poore  
rd for man astonished with the greatnes of the gift, v-  
at he sing these words; Most princely Sir, I am not  
ature worthy to receiue so much: to whome *Alexan-*  
de of der replied; I doe not respect, good man, what  
ction thou art meete to receiue, but what becomes  
elesse mee, so great a Potentate, for to giue: euen so,  
s it is God hath not regarded what wee, most vnwor-  
kful- thy creatures, were worthy to receiue, but what  
clouds did become his mercy to bestowe and giue. The  
h va- greatnesse of his mercie then, doth require, that  
iteth wee should sing the praises of God in the high-  
aines est measure. The cunning Musitian, will not  
n the onely stretch forth his strings that they may bee  
signe heard; but sometimes so, that they may bee  
rees, heard in the highest measure; Such Musitians  
pote, and fingers of Gods mercie wee ought to bee;  
the this is the measure we must keepe this yeare v-  
ature pon the Harpe of *Dauid*. If we consider what  
rea- cloudie daies haue gone ouer our heades, and in  
d by how faire sunshine wee are set againe, haue we  
uine not

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not occasion to say with *Dauid*, *Psalm. 92*,  
It is a good thing to praise the Lord, to  
sing vnto his name, and to declare his lo-  
uing kindnesse? O let vs then with the  
best members and instruments wee haue,  
bodies and spirits, which the fingers of  
GOD haue harmonically composed, praise  
the name of the Lord. Let vs not take with-  
out giuing, as vnprofitable ground drinketh  
and deuoureth feede without restoring. Let vs  
imitate *Noah* after the Floode, in one thing, and  
in another leaue him. As *Noah. Gen. 8. 20.* after  
that the floode was ceased, built an Altar, and  
offered vnto the Lord: so let vs after the deluge  
of the Pestilence, offer vnto the Lord the sacri-  
fice of thanksgiuing, that the Lord may speake  
vnto vs, as he said to *Noah*; Encrease now again  
vpon the earth and replenish it. But yet let vs  
take heede to surfet with *Noah*, and forget the  
floode; let the former iudgement, which hath  
as a sworde beene shaken at vs for our sinne,  
terrifie the whole Land. Let vs not be like to  
the nine Leapers, who beeing cleansed, forgot  
him that cured them. Little will hee yeelde  
which will not yeelde thanks, which makes  
vs nothing the poorer. Wee ought then to  
stirre vp our selues, and with *Dauid* to speake;  
*Awake my tongue, I will praise thee, O Lord, a-  
mong the people. Psalm. 57. 8.* And as *Deborah*  
stirred vp her selfe; *Vp Deborah vp, arise and  
sing*

*against the Plague.*

*Sing a song. Isa. 5. 12:* euen so, O London, stirre  
vp thy selfe; vp London vppe, arise, sing a  
songe vpon the Harpe of DAVID, *Psalme.*  
103 My soule, praise thou the Lord, and  
all that which is within mee, his holy name;  
My soule, praise thou the Lord, and forget  
not all his benefits; let vs euery where offer  
vp this sacrifice publikely in the congregati-  
on, in our streetes, in our houses, let vs fill our  
meetings and conferences, with this heavenly  
harmonie, and sweete sounding melodie.  
Prouoke one another, citizens, to praise the  
Lord for his miraculous deliuerance. Vp yee  
families, vppe yee parents, vp yee chil-  
dren, vp euery particular soule, whome the  
lord by the shadowing wings of his mer-  
cie hath preserved. Ministers, preach it in  
your Temples, sing it in your streetes; rich  
men, write it vpon your doore postes,  
paint it vpon your walles, cut with an Ada-  
mant vpon the tables of your hearts. You  
neede such remembrances: for memorie, as  
SENECA writeth, is most delicate, tender,  
and brittle, and soone forgetteth a benefit.  
Citizens, neither eate or drinke without  
this condiment to it; *The Lord bee praised for  
our deliuerance.* Daintie Dames, let the  
frontlets betweene your eyes, the bracelets  
vpon your armes, and the gards vpon your  
garmentes, bee thank-giuing. 24. Elders  
of

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of the citie, sing with the 24. Elders *Reuel. 4. 10.* Praise, honour, and glorie, be vnto him that sitteth vpon the throne. It is hee onely, not our prudence, our phisitions, the colde or the frost; but as the Prophet speaketh, *Saluation is the Lords.* Here is an excellent posie and Epiphoneme, Beloued of *London*, I haue a suite vnto you, if you doe erect your tryumphant arches, against the entrie of him, of whome wee may say, as the *Israelites* did of *Dauid*, *Psalm. 118.* Blessed is hee that commeth in the name of the Lord, forget not among the rest, to adorne the with Posies, preaching the Lords mercies in this your deliuerance, and to write this; *Saluation is the Lords*: write it in the Calender of Gods deliuerances, and leaue a Chronicle of it to all posterity. As for the newe yeare, let the accustomed *Lord of misrule*, and your vnlawful sports be banished, and bring it ouer in the praises of him who hath deliuered you. Shew your spirituall deuotions in the openest places, as *Dauid* built an Altar in the threshing floore of *Araunah*. Lastly, offer vp this sacrifice not onely for your selues, like vnto the *Athenians*, who woulde offer sacrifice, onely for their owne citie, and their neighbours of *Chios*, but for the whole bodie; for the father, for the mother, for the daughters. And thus much for the third kinde of sacrifice.

4  
Our children. The fourth and last kinde of sacrifice, are our chil-

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*children*, which must bee offered vp this newe  
yeare, vnto the Lord. This concerneth you, &  
Christian parents. Many haue offered them a  
long while, some to Sathan, teaching them the  
language of Sathan; to sweare, lye, and blas-  
pheme; some to the world and the pride ther-  
of, bringing them vp in all voluptuousnesse &  
delicious fare; others to theft, oppression, and  
deceit: for which, the Lords anger hath bene  
prouoked, and hath also beene a part of our  
deserued pestilence. Bring them therefore better  
vp, then you haue done; and as the wise man  
exhorteth *Ec. 7. 23.* If thou haue sonnes, instruct  
them and holde their neck from their youth. If  
thou haue daughters, keepe their bodies. Wor-  
thy is the saying of *Ferus*, Let vs learne to offer  
vp our children vnto the Lord, *non occidendo*  
&c. not murdering and slaying them, as they  
did the beasts in the law, but bringing them vp  
in the feare of God, and accustoming them to  
religious exercises, for this is a sacrifice accep-  
table to God. Parents, seeke rather to leaue your  
children honest then wealthy (for which prepo-  
sterous care, *Crates* the *Theban* would deride  
manie, if he liued) that your children watch not  
for your death, as the Eagles for a carcasse. Fa-  
milies are the fountaines of all common-weals;  
purge the fountaines that the streames may bee  
cleane. And as the *Israelites*, after that the slay-  
ing Angell was departed, and had spared their

N

chil-

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children, *Exo. 13*, offered & sanctified vnto the Lord, all the first borne: euen so, the lords slaying Angel being departed, let vs offer & sanctifie vnto the lord not onely our first borne, but all the progenie, by good instructions & wholsom admonitions, keeping them frō the infection of this world. Further, as you must sanctifie them, so forget not the sacrifice of good *Iob*, to sacrifice & offer your prayers also for the. *Iob. 1. 5.* shewing therby, your religious care for them. These are then the foure kindes of sacrifices; the sacrifice of the heart, of the mouth, of the hand, of the wombe, which this newe year we must offer vp vnto the lord in the ceasing of the Pestilence. Differre not to offer them, but as *Abraham* rose vp early in the morning, in the beginning of the day to sacrifice his sonne: euen so, beloued of *London* rise vp early to offer the in the verie morning & beginning of the year.

A new yeares  
gift for Eng-  
land, to be-  
stowe vpon  
the Lord.

And thus, I haue absolued the Kings Medicine. Now because it is the manner, that one friend bestoweth a newe yeares gift vpon another; giue mee leaue, beloued of *England*, to shewe vnto you, out of the whole frame of the precedent discourse, a newe yeares-gift to bestowe vpon the best friende wee haue. If ye are desirous to knowe it, it is the repentance of King *DAVID*: vnto the bestowing of which, three reasons ought to perswade vs. First, the reliques of the Kings cuill, and of the spirituall  
Plague

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Plague, which yet remaine in vs; that it may serue as a medicine to heale them. Secondly, the prints, markes, and reliques of the corporall Plague, which in some places yet are to be seen; that it may serue, as a spiritual weapon to chase and driue them from among vs. Thirdly, the decreasing of the pestilence in the mother citye, from whence the other members receiue their maintenance, as the senses and nerues of the bodie from the heade: that seeing the Lord hath answered repentance with repentance, we may againe returne repentance for repentance. Holy and commendable hath beene your zeale and diligence, Reuerend Elders of the English *Israell*, that yee haue sanctified a fast, blown the trumpet in *Sion*, called a solemne assembly, gathered the Elders and all the inhabitants of the Land into the house of the Lord. *Ioel. i. 14.* Great hath also beene your obedience, blessed inhabitants of this Land, that yee haue all come together, mourned together, fasted and cryed together, and (the Lord graunt) repented together. Beholde therefore the blessed frutes of your zeale, diligence and obedience; the wrath of the Lord appeased, his hand hath not beene shortned, that hee coulde not helpe, neither his goodnesse abated, that hee woulde not heare. *Wisd. ii.* And to vse the wordes of that hony Father BERNAD, you haue founde honie in the

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Lyon, mercie in the feareful God of heauen. I finde that verified among vs, which *Socrates* found in the *Lacedemonians*; who perceiuing that, in certaine wars betweene the *Athenians* and them, the *Athenians* offered much gold vnto their Idols, and yet departed still beaten out of the field, asked the Oracle, what might be the cause of it. It was answered, that the prayers of the *Lacedemonians* preuailed more then the golde of the *Athenians*: Euen so I may say, that the prayers of the Church of *England* haue preuailed more, then the gold of the Papists, and more than if we had presented, with the wisemen, golde, Incense, and Myrrhe, *Math. 2*, and that for these, the Lords Angell is departed. This mercie and bountifullnesse of the Lord, doth call vs all this newe yeare vnto repentance.

I  
The tribe of  
Judah.

First, it doth appeale vnto you, *ô Royall Court*, *ô tribe of Iudah*, in honour, degree, and dignitie the first; as you offer vnto the Prince a newe yeares-gift, so forget not to offer this present to the Prince of Heauen. Doe homage vnto the King of Heauen, who rideth vpon the wings of the Cherubins, bowe the neckes of your soules before the throne of his maiestie, put on the royal garment of King *DAVID*, and take in this year a Kings medicine for the soule; a royall medicine becommeth a royall Court. *Honourable Counsellors*, meditate the lawe of the



*against the Plague.*

the most high, and vse King *Dauids* counsellors, *Psalm.* 119. 24. Great men, let your wils not bee inordinate: and hauing the raignes of dominion in your hands, proclaime not with *Nero*; My authoritie giueth mee license to doe all things: gouerne by lawe and not by lust. Noble peeres, take heede of the sinne of *Zimri*, *Numb.* 25. 14. Possesse you vessels in holinesse and honour, and not in the lust of cōcupiscence, 1. *Thessa.* 4. You that are in high places, bee patient of iniuries, forget nothing but iniuries as *Cesar*; esteeme with *Theodosius* a Christian Emperour, that yee haue receiued a benefit, as often as yee are entreated to forgiue: or say with *Marcus Cato*, vnto him that smote him, beeing now desirous to make amends, *I remember not that I was smitten*. For as *Lactantius* speaketh, *Ira mortalium debet esse mortalis*, the anger of mortall men must bee mortall. You that haue adorned and imbossed your speeches with oathes, come out of this humour, esteeme them not the humour of gentilitie, nor an ornament to your discourses; chāge blasphemies into prayers, and let your tongues bee bells to sound the praises of him who hath deliuered vs. Let not the voluptuous pamper themselues more in carnall delights, nor sport themselues with sinne, as *Samson* with *Dalilah*; let them shake it off, and not account this world a siluer shrine. Painted Dames, bee contented

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with the naturall colour of your Creator, Altogether bee not senselesse at the former stroke of Gods hammer, but spend your time in the royall pastime of King *David*.

2      Secondly, the bountifullnesse of the Lord,  
The tribe of      doth appeale vnto you, *o tribe of Levi*. Giue  
Leue.      vnto the Lord this newe yeares gift. Prophets,  
take in this yeare a Prophets medicine. Reuerend fathers and Elders, prostrate your selues with *DAVID* and the Elders of *Israel*; and, as the holy Ghost exhorteth you, *Act. 20.28*, Take heede vnto your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which hee hath purchased with his owne blood. You the other Prophets, bee vnreprouable, watching, sober, modest, harberous, apt to teach, not giuen to wine or filthy lucre. *1. Tim. 3.2*. Vnto you that are in the office of *Archippus*, *Col. 4.17*, it is also saide; *Take heede to the ministerie that thou hast receiued in the Lord, that thou fulfill it*. It is a worke, not a play, *onus non honor*, a burthen, not an honour; a seruice, not a vacancy. You that should guide others to the Land of promise come not short your selues. Wee that build Arkes for others, let vs not bee drowned our selues. Wee that are the Lords Seers, let vs not bee blinde, wee that are the Lords Cryers, let vs not bee dumbe and tongue-tide: and because sinne is impudent and can-

*against the Plague.*

cannot blush, let vs from hence-forward arme our selues, not with the speare, but with the zeale of *Phinees*: for the gentle spirit of *Eli* is not sufficient to mende children past grace; let vs not put hony into the sacrifice in steade of salt, but bee *Coarps* the sonnes of thunder.

You the two Vniuersities, obtain in this rank the third place, vnto you also the Lords bountifullnesse doth appeale: giue vnto him this excellent newe yeares-gift children of the Prophets, take one another by the hande yee two sisters, and say with *DAVID*, wee haue also done foolishly, O Lord. Let the Kings medicine come among you, take it in against the kings euill. Your schooles haue beene broken vp the former yeare: the newe yeare beeing come, breake the strength of sinne, that the Lords Angell disperse you not againe. You that should bee fountaines and wel springs of good life to others, bee not dried vp, that if men seeke for the water of life at your hands, they returne not with an emptie pitcher: or else, as *Iob* speaketh, 12. 4, You are Physitions of no value. Sende forth skilfull *Bezaleels* and *Aholiab*s, filled with the spirit of Wisdome, and vnderstanding, to worke with all the wise-hearted, all manner of workmanship for the seruice of the Lords Sanctuarie, for the vniting of the Saints,

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and for the edification of the mysticall bodie of Christ Iesus, that from you the two heades (as the pretious ointment from the head of *Aaron* was deriued vnto the very skirts of his garments) many pretious oyntments may be deriued to all the members of the Kingdome. Lastly, because the haruest is great, suffer your selues to bee thrust into the haruest.

4  
Magistrates  
and Iudges.

Fourthly, it appealeth to you that obtaine the fourth place, and who are the politicall Elders, the Iudges and magistrates. Present vnto the magistrate and Iudge of heauen and earth this newe yeares gift, and take also in the Kings medicine for this present yeare. You haue ordained and prescribed the former yeare, good orders for the staying of the bodily infection; shewe now your diligence to prescribe good orders for the staying of the spirituall infection. Bee rather desirous of the maintenance of good lawes, and reformation of manners, then of honour; preferre the weale-publike, before your priuate good, take heede of the spirituall Plague. First, bee not louers of giftes, which blinde the eyes. *Deut. 18. 21.* Secondly, differre and delay not to giue iudgement in the righteous cause, and if yee can doe your neighbour good to day, say not to him, come to morrowe, *Prouerb. 3. 28.* Viewe your selues in *Iob*, that right paterne of a good Iudge, *Iob. 31.* Let your sentence bee to the

*against the Plague.*

the oppressed as the comfortable raine to the  
thirsty ground *Iob. 29. 23.* Thirdly, haue not re-  
spect of persons in iudgemēt *Deut. 1. 17.* hear the  
small as well as the great, & fear not the face of  
man, You are the pillars *Ps. 75. 3.* If the pillars be  
weakned, if the nail be broken, or the strong me  
bow themselves, the house, the burden, & all fal-  
leth that leaneth vpon them. By the way it spea-  
keth to you also *lawyers*, men of counsell, & ma-  
gistrates attedāts offer vp also this newyeers gift  
to the Lord, that his slaying Angell returne not.  
The wise man *Pro. 23. 23.* teacheth you wise mē  
wisedom, & giueth counsaile to you counsellers.  
*Buy the truth* (that is, spare no cost to purchase  
truth) *but sell it not* (that is, bee not hired for anie  
mony to forgoe the truth.) Set not your wisedom,  
eloquence, conscience and all to sale. Giue not  
sweet taste to the bitter & sower, with your su-  
gred eloquēce. Let not your fined tongues, faire  
pretenses, cunning gloses, goodly circumstances of  
speech, vphold & bolster out the vnjust cause. Be  
not caught with birdlime (for vnto this doth Av-  
s T I N cōpare the receiuing of bribes) by which  
your wings are pinioned, so that ye can not flie.  
*Officers, Iohn Baptist Luk. 3.* giueth you a good  
lessō. Be cōtēt with your stipēd, & vseno extortio  
Principally, it doth appeale vnto thee o Lon-  
don, which hast suffered the greatest brunt in  
this assault: least the lords Angell returne again,  
offer vp vnto him which hath shewen thee mer-  
cy, this new yeers gift, & as you haue bin diligēt  
the

*Lawiers.*

5.

London.

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the former yeere to take in the Kings medicine for the body, so be not now negligent to take in the Kings medicine for the soule. A certain heathen man, after that he had seen a suddain shipwrack of all his worldly goods, and had bin exercised with diuerse afflictions, brake forth into these speeches, wel fortune I see thy intent, thou wouldest haue me become a philosopher: euen so o London hauing receiued the old yeer a shipwrack of thousands of thy subiectes, and hauing bin visited with much bitternes, say vnto the almighty, wel lord, I see thine intēt, thou wouldest haue me to becom zealous, religious, & to enter into a meditatio of the life to come. Let both *Nehemias* & *Daniel*, magistrat & minister within thy wals, cōfesse their sins. Let euery citizē in particular say as *Ionas* did, I know that for my sake this great tēpest hath bin vpo you. It is reported that the *Delphiās* had murdered *Aesop*, & had cōcealed their sin: but being visited with mortality, they begā to confesse it, yea caused it to be proclamed by noise of criers that they had done it: In like māner o London, hauing cōmitted diuerse sins, & hauing bin visited with mortality, cōfesse thē now, proclame thē, & reueale thē vnto the lord: let the graues that shroude so many corpses, let the tears of the widdows, and desolate orphanes yet remaining, mooue you vnto repētāce. As the rod of *Moses* made water to proceed out of the rock; so let the lords rod wing from our stonie hearts some drops of remorse.

*against the Plague.*

morse. The voice of the Lord, spoken as it were from heauen, hath bin heard within thy walls to mooue thee vnto repentance: make now answere to this voice with a sweete resounding echo into heauen, in this manner, Thy voice I will heare, and thy call I will obey. Greatnesse will not stoupe, but at great iudgements; a great one thou hast felt: the Lorde hath not onelie brused the heele of the body, the poorer sorte, but he hath reached the head, the rich and mighty among vs. First, yee the 24. elders, apply this soueraigne balme to your sore. Secondly, Merchants, from henceforth become christian merchauntes, to buye the pearle of Gods word: take Christ with you in your shippes: that the tempeste of Gods anger arise not, remember the shippe where IONAS was in, and haue no fellowshippe with Atheistes, papistes, and prophane Esaus, cleare your cies with the ciefalue of plaine dealing. You that haue beene crushing *Zacheus*, and gripple pennie fathers in this gold-sick age, & haue ripped vp your brethrens entrails for mony, as *Sapson* searched the lions carkasse for honie, be no more wealth-deuouring vermins, grind not the faces of your watric-faced brethren, breake off your crueltie, as the Spinster doth her thread, intending to drawe it out no longer. Take heed, *Mich. 6.* that the treasures of wickednesse be not found in your houses any more, neither a scant measure which is abominatiō to the lord,

Londons  
Echo.

1.  
2.

### *The Kings Medicine*

3.

A profitable  
admonition.

lord who iustificieth not the wicked balāces & the bag of deceitfull waights. *Tradefmē*, labour not any more so much for the meat which perissheth, but for the food which endureth for euer *Ioh. 6.* Citizēns in generall, seeing the lord hath knocked at your proud palaces, shake from you the settled lees of your long cōtinued iniquities, and because two principall haue lodged within your wals, & walked along your streets pride & gluttony cure them now, according to the method of the kings medicin, by two cōtraries, humility & tēperancy. Put on the royal indumēt of *Dauid* which is humilitie, and let not your daughters walk more with outstretched neckes as the daughters of *Sion Esa. 3.* Return not in the city, you that are departed, with your painted faces, opē breasts, monstrous verdingales, long staring ruffles, leaue thē behind, infect not the city with them any more, that they produce not againe the same effect. Returne not with your superfluous feasts, rather from henceforrh inuite Christ Iesus, & prepare him a feast, by faith & mercie. Many of you haue been deprived a long time of the enjoyng of one anothers fellowship during the time of the pestilēce, but now being returned & cōming together again, abuse not your meeting after this long separation, by quaffing, dācing, banquetting, spend it in the prayses of him who hath brought you home againe. Drunkard, search not out thy drunken cōpanion, aske not whither he liueth, to associate thy self with him, Whoore,



*against the Plague.*

Whoormonger seek not thy harlot, carnall man  
for thy cōfederates, renew not that wicked bād  
& league, take the last farwell of them, & cōmu-  
nicate no more with those vnfruitful workes of  
darknesse *Eph. 5. 11*. We haue feared the former  
yeer to draw our breath in the streets, least wee  
should haue drawn in infection, let vs this yeere  
fear to draw in the infection of sin. The former  
yeer wee haue vsed & followed many good or-  
ders to stay the bodily infectiō, purged our house  
clensed our streets, perfumed our apparell, had  
vpon our doors bills & red crosses, shūned infec-  
tious places, let out the corrupted bloud, abstai-  
ned frō euil meats, emptied our housen of dogs,  
ayred thē with fire, caried in our hands diuerse  
cōfessions of art & such more: what ought wee  
not thē to do this yeer to stay the plague of sin?  
Let vs purge our house frō spiritual infectiō, re-  
moouing the false ballāce, smal waights, cōūter-  
fait lights, sweet words, sōwr deeds, treasures of  
wickednes. Let vs wash & cleanse our streets frō  
pride, swearing & blaspheming, perfume our ap-  
parel with modesty & humility, shun places in-  
fected with drūkards, gluttōs, adulterers. Let vs  
haue vpon the doors of our harts other bills, & the  
mark of the spirit *rom. 8. 2*, the blod of the lāb.  
Of which we need not to be ashamed. Let vs also  
let out the corrupted bloud of hate, enuy, concu-  
piscēce, abstaine frō the fleshpots & garlicke of  
Aegypt. Let vs beware of dogs *Phil. 3. 2*, suffer  
not the detraction & slaunders. Further, let vs ayr  
our

Spiritual or-  
ders to be fol-  
lowed this  
yeere in the  
citty.

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our house & our harts with the fire of loue, ha-  
uing aboue all things feruente loue among vs.  
*1. Pet. 4. 8.* Lastly, let vs cary with vs when we go  
abroad, that heauēly pomāder & confection of  
good works & of the fear of god, & this wil pre-  
serue vs against the infectiō of this world. You  
haue vsed the old yeere *wormewood* against the  
plague, this yeer let me tel ye of a *wormwood* frō  
which ye must abstaine, for it is very naught a-  
gainst the spirituall plague: if you desire to know  
it, *Moses* telleth it vnto you *Deut. 29. 28.* Let  
there not be a root of bitterneesse or wormwood  
amongst you. To leaue you o Londō, for the cō-  
tinual knils & alarum of bells, the trūpets of Ieho-  
uah which haue sounded within thy walls, let  
the tongues of thy inhabitants be bells & trūpets  
to publish the praises & mercy of the Lorde to-  
wards them. O you that are not yet turned to  
your earth, how are you bound to think of your  
creator! redeeme therefore this new yeere, with  
newnesse of liues, the former yeers misspent.

6.

The other  
Sister cities,  
townes, and  
villages.

In the last place, I must not leaue you vnspokē  
vnto, you the glorious Sisters, & cōfederates of  
the mother city, you the daughters & other mē-  
bers, of which some of you haue also groned vn-  
der this burdē: offer vp vnto god with your mo-  
ther, this newyeers gift, & take in also this spiri-  
tuall kings medicin, draw instructiōs from your  
mothers breasts, change your Moriās skins, put  
of your stained coats, wash your feet, & not on-  
ly your feet, but your heads also. And because all  
the

*against the Plague.*

the ioynts of the whole body of the lād haue bin  
disquieted, & that now the lord hath salued the  
with his sauing health, concur together to sing  
the praises of that god of Israel. Great hath bin  
your diligēce, to auoid the bodily infection: be  
not now negligēt to expel the spiritual cōtagiō.  
Were it not madnes to haue cried for the wound,  
& not to pul out the arrow, for the coale which  
hath burnt you, & not to remooue it? You haue  
bewailed those sins which ye had cōmitted, now  
cōmit not those sins ye haue bewailed. He hath  
not retained his anger, & shal we retain our sins  
the cause of his anger? he hath returned to vs by  
his grace, & shal not we return to him by repen-  
tāce? he hath had cōpassiō on vs, & shall not we  
haue cōpassiō on our own soules? He hath taken  
away that, which took away his fauour, & shall  
not we seek to continue that which keepeth his  
fauor? we haue lōg bē al like to the Moon in her  
decreasing, for the she doth turn the opening of  
her bowe down towards the earth, & her backe  
toward heauē: euē so, we haue decreast, & failed  
in vertue, piety, zeale, we haue turned the doore  
of our harts & the opening of our desires altogi-  
ther to this world. But now with the new yeere,  
let vs be like the Moone in her increasing, for  
then she turneth her open side vp towards hea-  
uen, and her backe towards the earth, and so  
groweth to a perfect light: In like manner,  
let vs encrease in pietie, zeale, charitie, let  
vs turne our backes towards the worlde,  
but

### *The Kings Medicine*

but our harts & opening of our desires to god & heauē. And for the decreasing let vs encrease, not in iniquitie, but in faith & honesty, let vs not forgoe for a little mony, that, which for no mony cā be had again. I may speak brethrē vnto you that of the psalm, The lord hath looked down frō the height of his sāctuary, that he might heare your mourning, & deliuer the childrē appointed vnto death. You haue al called vpon the lord, and behold the successe of good seed hath bin cōsequēt to your prayers, & they haue been ioyned together, as if their souls had been knit together like the souls of *David & Ionathā*. Continue therfore in your repentance & let it not be as a morning cloud, or as the morning dew which goeth away *Hof. 6.4.* or else neuer look for sauing, sound, & cōtinuing health, but euē with *Gehezi* to die a leprous man, if not with the plague of the body, yet with the plague of the soul. Lord most mighty, most gracious, most mercifull, wound vs with thy fear, possesse our souls with an awfull dread of thy power which thōu hast shewn the former yeer, rebuild the ruines of the housē of our harts, make vs fit for thy holy seruice, make vs thy spirituall *Ierusalē*, & our harts the tēples of the holy ghost, that thy Angel may spare vs, as he did *Ierusalē*. Create in vs o lord with this new yeere, a clean hart & renew a right spirit within vs. I end with the prayer wherewith I begun, Lord teach vs to number our days that we may apply our harts to wise dome. Amen.

*FINIS.*

*Psal. 51.*

*Psal. 90.*

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